THE Husbandmans CALLING:

Shewing the Excellencies, Temptations, Graces, Duties, &c. of the

CHRISTIAN HUSBANDMAN.

Being the Substance of

XII. SERMONS

Preached to a Countrey Congregation

By *RICHARD STEELE*, M.A. and Minister of the Gospel.

The Third Edition corrected and amended.

Cant. 1. 6.---- *They made me keeper of the Vineyards, but mine own Vineyard have I not kept.*

Matth. 6. 33. *But seek ye first the Kingdom of God and his Righteousness, and all these things shall be added to you.*

LONDON,

Printed for *George Calvert* and *Ralph Simpson*, at the *Half Moon* in St. *Pauls* Church-yard, 1681.

IMPRIMATUR,

Tho. Tomkins, R. R^mo in *Christo* Patri ac Domino D^no *Gilberto* Divina Providentia Archiepiscopo Cantuariensi à Sacris Domesticis.

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To all the Faithful Ministers of JESUS CHRIST in this our *English Israel.*

Reverend Fathers and Brethren,

IT *is not out of Presumption* (the *Lord he knoweth*) *that I make this Address unto you, as if I were worthy to bespeak, much less instruct Such and So many, but from a sincere Love to mens Souls, attended with a profound respect unto you all. 'Tis you, that have the Charge to bring this our Husbandman to Heaven: From his care and labour most of your substance comes; You are strictly bound by all Laws divine and humane, to help them to live in Heaven, that help you to live on earth; nay, you are*

* 1 Tim. 4. 15. ἐν τούτοις ἴσθι.

obliged by expres * Scripture to give your selves wholly to this business, and you must certainly give an exact account of your Stewardship, God knowes how soon. Now I only undertake to be your Remembrancer, and my own Monitor in these two main things. 1. That we would often consider the Great End of our worthy Ministry, which is not to please men, but Christ Jesus the Lord; not to obtain applause from the Vulgar, or respect from Great Men, or to make ample worldly provision for our selves; but we are purposely sent from God to save mens souls from death, and to carry (if it be possible) all our flock with us to Heaven. Let us revive this often upon our souls, especially when we are casting the Net of the Gospel among a Sea of Sinners in our actual ministration, wherein we must consider that our Husbandmans so

is as precious to God, as the soul of a greater man, and should the rather be holpen, because he wants often the benefit of Education, Learning and Ingenuity to help himself. O let's think before their Passing-bell do startle us, whether we have done our utmost for the saving of the man or woman that is now sailing for Eternity. 2. *That in our retired thoughts we duly weigh and then put in practice the* fittest Means *to accomplish this great End,* 1. In Sermons, *what Texts and Subjects are most needful to ground them, to awaken them, to convert them, and to strengthen them; what Method is most useful to clear the will of God to them, and settle it in their memories, what words and affections are most effectual to declare their duty, and perswade them to it. In short, how we may so paint to the life Grace and Glory, that the people may fall in love*

with them, and purchase them at any rate; and then so describe sin and hell, that they may tremble to think of them, and go from the Ordinances with their hearts penetrated, amazed, melted and changed. That we may not fill our Sermons with sapless niceties impertinent quotations, cholerick Reflections, or with that unquiet controversal Divinity (especially about points less momentous) which hardly ever produce any effect, save exasperation. And forasmuch as experience hath taught us, that private and particular Advice and Reproof doth catch many, that have slipped through more general means; let us labour as far as we are able, to take a particular care of each member of those Flocks, where any of us are Overseers; that we may warn every *man, and teach* every *man, that we may present* every *man perfect in Christ Jesus. How*

many

many drunkards, swearers, covetous, troublesome persons are there under our charge, that either know not, or mind not the evil of their way, whom one quarter of an hours serious Advice might cure, and how well (generally) do men take such Counsels from us, because we are doing the duties of our Office, and their faithfullest part, to wit, their Consciences are on our side? If it be possible therefore let us spare some time to go among them, to see how our Husbandry prospers, so shall we best be acquainted with their conditions, and sooneſt gain their affections. Alas! if we do not know them, we must shoot our Arrow at adventure; and if they do not love us, they will hardly heed what we say. And then 2. In our Lives; O that they may be a Commentary on our Sermons, full of Gravity, Humility, Piety, Peace and Love. Let our words

and

and wayes ſavour of the Sermons we preach, that our lives may convince thoſe whom our lips cannot perſwade; Alas we ſee that one irregular practice doth undermine and throw down that which many Sermons have been building; they will not believe that, which we plainly ſhow, we do not believe our ſelves. Though this be their miſtake to take ſanctuary in our ſins, who muſt be judged by our Sermons; yet 'tis a diſtemper that will not eaſily be cured, and woe will be to them by whom offences come as well as wo to them that are offended with the Truth. Let us remember excellent Mr. Herberts advice (who Tract called, the Country-Parſon, richly worth our frequent reading that the Miniſter ſhould be a patter of all goodneſs to all the Men in t Pariſh, and his Wife to all the Wom in the Pariſh, and his Children a

Servan

Servants to all the Children and Servants in the Parish, and particularly that we be far from prophaneness, covetousness, contention, direct or indirect opposition to serious Piety, or the Professors thereof. And lastly, 3. *For our* Inward Affections, *that we may keep alwayes flaming in our hearts a sincere and paternal love to all our Flock, that our counsels, reproofs and Sermons may flow from a real and dear love to them, and then they can hardly miscarry in their effects upon them; that our real and visible design may not be to seek* theirs *but* them. *That our behaviour degrade us not from that Authority, wherewith we are vested; nor pride keep us from that seasonable condescention that is so necessary among the people. But that we may be wholly taken up with our great work, and make our other circumstances attend and further this;*

this; that by any means we may save our selves, and them that hear us. And let's not think much of all this work, for we were told it before, and we shall be richly rewarded for every drop of Spirits, yea, for every drop of sweat, yea, for every drop of Ink that is spent rightly in our Masters Service; and doubly damn'd, if persons of our Knowledge and Imployment, or others by our Neglect, Ignorance, Non-residence, or evil Example, miscarry everlastingly. In a word, that we may all in earnest advance the Kingdom of Jesus Christ, and keep up the credit of the English *Ministry, is the most earnest Desire and Prayer of*

Your Servant, and

May 10. 1668.

Fellow-Servant,

Richard Steele.

TO THE

READER.

Candid Reader:

THe ſubſtance of this Diſcourſe was preached to a Countrey Congregation, for their Direction in their ordinary Calling, and appears now in the world not for any Opinion I have of it, But

1. Becauſe the number of Husbandmen is great; the company of Husbandmen being the greateſt of all others in this huge Corporation of the World.

And 2. There being no particular Book to direct or encourage them therein that ever I could meet with in our Town.

And 3. I confeſs alſo another Motive, to wit, a deſire to be doing ſome good, which I truſt (through the bleſſing of God, which I do humbly crave) will be attained hereby, and eſpecially to thoſe that were Hearers hereof, to whom

this; that by any means we may save our selves, and them that hear us. And let's not think much of all this work, for we were told it before, and we shall be richly rewarded for every drop of Spirits, yea, for every drop of sweat, yea, for every drop of Ink that is spent rightly in our Masters Service; and doubly damn'd, if persons of our Knowledge and Imployment, or others by our Neglect, Ignorance, Non-residence, or evil Example, miscarry everlastingly. In a word, that we may all in earnest advance the Kingdom of Jesus Christ, and keep up the credit of the English *Ministry, is the most earnest Desire and Prayer of*

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whom I owe my ſelf, and all I can do.

The matter herein is but ordinary Practical Divinity applied to the condition and calling of the Husbandman. The ſtile familiar and plain according to their capacity; the method alſo fitted, as well as I could, to the moſt uſeful things to be handled. In deſcribing the excellencies and duties of this calling, I have rather brought in the Husbandman doing what he ought, than what ordinarily he doth; for you conſider, I am not writing an Hiſtory, but Rules, and therefore let no honeſt heart be diſcouraged for his coming ſhort in theſe paſſages, provided he aim at them. The Rule muſt be exact, and our life as near it as we can. When I diſcourſe his Sins and Temptations, and bring him ſometimes on the Stage under great diſadvantages, underſtand it rather a Diſſwaſive from that evil, than a Narrative thereof. I am very conſcious of many weakneſſes, but know not of any Errours or Reflections herein. It will ſuffice me, if it ſhall obtain Pardon of the more acute, acceptation of my friends, and amendment of heart and life

life of the poor Husbandman, for whom it was chiefly compiled.

Though it accoſt only the Husbandman, yet the matter thereof for the moſt part is applicable to every good Chriſtian: and it were to be wiſhed, that the like particular Tracts were written about other Callings. And provided it hinder no man from reading the Bible, and other more profitable Books, I believe the humble and diligent peruſal hereof will quit any man the coſt, much better than trifling of his time away: But ſee you joyn Meditation and Prayer with your Reading; One leaf ſo digeſted being more likely to do your Soul good, than many without them. And remember ſtill, that you be as ready to practiſe what is plain, as to cenſure what is doubtful, and bleſs the Lord for what is *worthy*, as well as blame the Pen-man for what is *weak*. If you receive any profit hereby, I am made, (for doing good is the greateſt preferment) and in that caſe let God alone reap the praiſe, and me his unworthieſt Servant your Prayers.

The

The blessing of God accompany this Endeavour for the Husbandmans Direction, Comfort and Salvation! *Amen, Amen.*

Yours,

If you be Christs,

May 10. 1668.

R. S.

The

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CHAP.

CHAPTER I.

The Text propounded and explained; some previous Observations premis'd.

Geneſis, Chap. 2. Verſe 15.

And the LORD GOD *took the Man, and put him into the Garden of* Eden, *to dreſs it and to keep it.*

SECTION I.

§. 1. The coherence and explication of the Text.

INtending ſome uſeful Inſtructions for the *Husbandman*, I thought it beſt to take him, as *God* at firſt left him: This Scripture being beſt able to ſpeak for the *Antiquity* and *Excellency* of his Calling, though others will prove more appoſite to ſpeak to his preſent *Duties* and *Temptations*.

The *Firſt* Chapter of this Book is a moſt certain Hiſtory of the Ancient Things: the *Author* infallible, the *Matter* important, the *Style* majeſtick, the *Method* exact and ſuccinct, the *Pen-man* learned and honeſt: A Chapter to be often read, with much Faith and great Thankfulneſs.

This *second* Chapter reviews and dilates upon the latter part of the former; for all that is said here, must needs be done in the sixth day: and a great dayes work it was; in that day our Mother *Eve* was made, *Eden* planted, and and our Father *Adam* put into it, to dress it and to keep it. Well for us if there had been no more work done that day; but the best of it is, the bones our Father *Adam* broke, our brother *Adam* (the *second* of that name) hath so pieced, that they are stronger than before.

But to be short, (as our *Historian* is) when *God* had instituted a Sabbath, *vers.* 2, 3. recapitulated some of the Creation, *vers.* 4, 5, 6, 7, 8. and described the Garden of *Eden*, (before which, ~~in order of time,~~ the subsequent story of the womans creation should come in) he brings our first Parents in this *Text*, and settles them in a Calling.

So that this Scripture is a Narrative of the first imployment of the first Man in the world. Ancient matters are the Subject of mens scrutiny *. Here is a piece of Antiquity. The *Arcadians* long since would impose a belief upon the world, that the *Moon* was their *Junior*, and were therefore called προσέληνοι. But here is a true History of a man, that was but two dayes younger than the Moon, and you have him here disposed into a calling. Wherein observe

* 1 Chron. 4. 22, 23. *And these are ancient things.* Speaking of those that dwelt among Plants and Hedges for the Kings work.

1. The *Author* of his imployment, [*The Lord God*] The Author of our Being, is fittest to be the Author of our Calling. *And the Lord God*

God took the man *, *and put him*, &c. *Jehovah Elohim*, the Eternal Being, Father, Son and Holy Ghost

He took him (that is, as the † most *judicious* from the place where he was created, though others hold, that he was created in *Paradise* ‖) and put him. The word in the † *Hebrew* signifies a gentle leading, as a mother leads her child.

Kings may possibly cause the poor to be put apprentices, but they keep their state, and do it rather out of *pity* than out of *love*: but the great *God* conducts this worthy creature *Man* *, *This Man* into his new imployment. What love was there between *God* and Man, before Sin came between? The *Lord* his *God* brought him to house, he brought him to his farm, and permitted to him almost all the profits thereof for his labour †.

* *Whom he made*, which the *Greek* adds here, is not to be found in the Hebrew.

† *Rivet. Muscul.*

‖ And say the word *Took* may well be translated *Left*, as it is *Judg.* 3. 1.

† וַיִּנְחֵהוּ * הָאָדָם

† *Masc.* in loc.

II. Here's the *Place* of his imployment, [*The Garden of Eden*] The sweetest place on earth. Described at large in the seven precedent verses. 1. By its *Name*, that signifies *Pleasure* it self. 2. By its *Nature*, a Garden, not for the quantity thereof, being (no doubt) a Demesne of suitable largeness, for the greatest Prince then on earth, but for the sweetness and goodness of the place Described further, 3. By its *Situation*, Eastward, to receive the first and most healthy rayes of the Sun: And then so wooded and watered, as no place must ever expect the like: There was every Tree pleasant to the sight,

and good for food; there was the Tree of Life in the midst of the Garden, and the Tree of knowledge of Good and Evil; and a most famous four-brancht River, that watered the place: and here was our Father *Adam* seated as well as heart could wish. All which particularities argue (no doubt) that such a real place there was, and is, however defaced: not so high as the *Moon*, or middle Region of the air, as some have thought; nor that it comprehends the whole earth, as other, for whither then was Man driven upon his fall? much less, that all this was only an *Allegory*, for then (as *Epiphanius* well) the whole story must fall; if no real Paradise, then no Rivers, no Tree forbidden, no *Eve* nor *Adam*. A place (though divers * give great light, where to find the situation thereof, yet) on purpose, I think, concealed, that we might search for another Paradise, whence we shall fall no more.

* Sir *Walter Ral. Hopkins*, &c.

III. Here is the *Kind* of his imployment or calling. The *Lord God* put him into the Garden, not to divide his time between sleeping, sporting and feeding, though he was so *great* a Man; nor only to contemplate the excellency and goodness of his Maker, though he was so *good* a Man: But 1. to *Dress*, and 2. *Keep* the Garden. This word to *Dress*, in the *Original* when it is applied to *God*, signifies to worship and adore him, when it is applied to *man*, to obey and serve him; when to the *earth*, it signifies to till, to dress it: To subdue it, that it may

may serve us; or [as the Dutch *Annot.*] to husband it *. God had given Man a good estate, and his calling was to make the best of it, which was by husbanding the ground, from whence he was taken. And also his work was to *keep* it, which word is not used in opposition to selling or giving it, for in that age there was no purchaser to buy, nor silver to pay for land; and yet for all that this great Prince made all away, and put all his Estate into his mouth at once; he lost all (no *intail* being made) at one unhappy throw. Nor is this keeping to be referred to *Adam* himself, * as if he were placed there to keep himself: but the keeping here intended was to preserve it safe from danger. And though there were no imminent peril, nor visible enemy, yet it was proper to a Garden to be husbanded within, and fenced without, and this was his work †. Indeed his authority then was an hedge, and the hardiest Lyon durst not stir against his Orders, no hurtful Beast durst come into all that holy Mountain: while he had peace with God there was a League offensive and defensive between him and all the Creatures, so that he could dress his Garden with delight, and keep it with ease when he had done; and yet work and care he must. Come my Creature and my Friend (sayes *God*) you must have a Calling; Dress me this Garden, and keep it well. Here we must gather up two or three fragments, that nothing be lost.

* *Proscindere, irrigare, serere, & simul sunt ejusmodi.* Tremel. *in loc.*

* To dress him, that is, *Adam*, so *August.* but the *Hebr. femin.* makes against that.

† Or to keep it in tillage, and in that dignity & beauty which it received thereby. *Tremel.*

SECT. II.

§. 2. An Observation.

AND *first* observe hence, *That every man should have a Calling.* It is a dangerous condition to be destitute of a Calling. If any man might have claimed freedom from imployment, sure our Father *Adam* might. For his Descent and Blood, he was, saith the *Evangelist*, (Luke 3. last) *the Son of God*; For his Quality he was, saith the *Psalmist* (Psal. 8. 5.) but *little lower than the Angels, and crowned with glory and honour*: For his Estate (*ver.* 6.) *Thou didst put all things under his feet, all Sheep and Oxen, and the beasts of the field*; he was high Steward over all the Earth, and all therein: For his Knowledge, Wisdom and Parts, beyond all his Posterity, the second *Adam* only excepted, put all their abilities together: And for his Grace and Holiness, he had the Image of God fairly graven upon him: And yet all these could obtain no Writ of ease for this great man from an imployment. *Paradise* served not only to feed his senses, but to exercise his hands. If happiness had consisted in doing nothing, Man had not been employed. All his delights could not have made him happy in a idle life; Man therefore is no sooner made than he is set to work; neither *Greatness* nor *Perfection* can privilédge a folded hand *. Let no man then imagine, that he can be excused in

* Bp. *Hall* Contempl.

in idleness, or in an insignificant kind of life by his *Descent*, *Quality*, *Estate*, *Parts* or *Graces*. When *God* Almighty had but one Child in the world, he bestowed him in a Calling. The Angels themselves must have a Calling, They are *ministring Spirits*; yea, our Lord *Jesus* himself, though the fulness of the Godhead dwelt in him bodily, yet it is most probable, he was conversant in some imployment, until he entred upon the exercise of his Ministry.

A man may be said to be *without a Calling*, when he wants good imployment to fill up his time. No man hath one hour to spare in all his life, but should be spent either in doing or receiving Good; and therefore when Recreation is used for *pass-time*, it loses the true end of it. Sure I am, we are commanded in the Scripture to * *Redeem time*, but no where to pass it away: In this sense it is a singular happiness that is † mentioned of the Old man that *Filleth* his dayes. And in general, when a man brings no good or profit to the Church or Commonwealth, That's one of no Calling.

*Eph. 5. 16.

†Isa. 65. 20.

For every man should be of some use in the *Body Politick*, as well as in the *Body Mystical*, or else he is but an Artificial member, a meer wooden leg. Though we are *Of* another world, yet we are *In* this world at present, and we must see that it lose nothing by us: As we are the better for it, and have our subsistence out of it, so we must make a conscience, that it be the better for us, and be propped up by us. And indeed it is our *Safety*, as well as *Duty*,

to be some way well imployed; For he that is out of a Calling is under the *Devils temptation*, and from under *Gods protection*. If our Mother *Eve* had been as busie as our Father *Adam*, *Satan* had not so easily intrapped her in his temptation. Sometimes *non vacat* is as good a remedy against a temptation, as *non licet*, I have no leisure, will cut the Tempter off, as well as I have no leave. The flying Fowl is seldom smitten, but the sitting; and the busie man escapes many a snare; 1 *Tim.* 5. 13. *And not only idle, but tatlers also, and busie bodies, &c.* It's a rare thing to be idle and no worse; an idle hand hath usually a busie tongue, and those that do not what they ought, use to speak what they ought not.

And then, he that hath no imployment lives out of *Gods* protection: as the Servant that steals out of his Masters business, if he come in harms way, he hath the amends in his own hands; if ought befal him in his calling, his Master will regard and help him. So if ought befall thee in thy Calling, *God* will bear thee out, and bear thee up; but when evil befalls thee in no calling, God is not bound to see to thee, or provide for thee. *Tertullian* speaks of a Christian, who going to a Stage-Play was possest by the Devil; who being askt, how he durst possess a *Christian*, who was set apart for God? answered thus, *I found her in my place.*

And besides all this, the *Apostle* layes down a Golden rule, 2 *Thes.* 3. 10. *If any will not work, neither shall he eat.* God may justly say,

Look

Look to your ſelves, you live under no promiſe or protection of mine.

Let this Note ſtand to convince all idle and uſeleſs perſons, cyphers that ſtand for nothing, but to eat, and talk, and dreſs, and laugh, and dye; that never ſpend a drop of ſweat, unleſs to purſue their pleaſures, nor a conſidering thought, unleſs to provide for them; that beſtow the one half of the day to deck their bodies, and the other half to defile their ſouls. Alas Sirs, what do you think on, if indeed you dare think of any thing unſeen? If you would not be *Brutes*, and love not to be *Saints*, refuſe not to be Men and Women, refuſe not to obey *Reaſon*, you that ſcorn to ſubmit to *Religion*. Can you imagine that ſuch noble Souls were given you for ſuch worthleſs lives? will ſuch accounts as theſe paſs before the Judge of heaven and earth? *Item*, Spent each day from five of the clock in the morning to three afternoon, in dreſſing, painting and perfuming, and three hours more at night in unpaſting and undreſſing again. *Item*, Spent all one day in hunting, all the next in drinking, *&c.* How would *Adam* admire that ſuch Sons, and *Eve* that ſuch Daughters ſhould proceed from them? How would *Abraham* and *Sarah* be aſhamed of them? How will God and Chriſt be aſhamed to own them, or glorifie them in heaven, that never conſidered to glorifie him on earth? They then ſhall know that unprofitable Servants and Prodigals ſhall be packt together, and he that did not his Maſters

will,

will, shall go to Hell as well as he that crost it.

Receive then a word of *Exhortation* hence, O all Parents and Children that would go to Heaven; you Parents, get your Children into *Christs* School, and into honest Callings, and then leave them to God; whether ye be rich or poor, cast imployments for them, most *suitable* for their Outward, most *fast* for their Inward Man. When *Adam* had but two Sons *Cain* and *Abel*, they had each a Calling; though *Cain* was born to more Land than any man ever since, yet he had an imployment, *Gen.* 4. 2. *Abel was a keeper of the Sheep, but Cain was a Tiller of the Ground.*

And then ye Children, be willing and earnest for honest Callings. Idleness is sweet, but the bread of idleness hath no taste; think not that your *Priviledge*, which is your *Punishment*. Alas! out of imployment, and then you are tinder for every spark; and if you be not fit for earth, you are not fit for Heaven.

This in General, Our Father *Adam* in Innocency had a Calling, *and let every one that descends from him write after him.*

§. 3. SECT. III.

A second Observation.

† By an Angel, as *Aug. Peter.*

BUt to be a little more particular, from the Author of this imployment we may observe, *That it is sweet to be led and put into Calling by the Lord.* As our Father *Adam* here

G

God took him by the hand and led him into his Calling. *He* that is disposed by the *Lord*, is well provided for. *Hagar* was hard pos'd, *Gen.* 16. 8. *Hagar* (saith God) *whence comest thou, and whither wilt thou go?* She was disposing her self without her *Maker*, or her *Master* leave, and so back again she is sent.

Now you are led into a Calling by the *Lord*, when *your Prayers* and *his Providence* have made the way. When good *Jacob* was turned into the wide world, he goes straight to Heaven, and there vowed this vow, *Gen.* 28. 20. *If God will be with me, and keep me in this way that I go*, &c. *Then shall the Lord be my God.* Was this vow in vain? In no wise; for his God kept him, and disposed of him as well as heart could wish, and sent him back in two Bands, though all his stock when he went abroad was his Staff. He that ventures into a Calling without God, goes without his guide, who hath said, *Prov.* 3. 6. *In all thy ways acknowledge him, and he shall direct thy paths.*

And so when his *Providence* hath led the way. We have, in the disposing of *Isaac* into the world both these together, *Gen.* 24. 14. Prayer went before, and Providence followed after. And *verse* 50. It is agreed, saith *Laban* and *Bethuel*, *The thing proceedeth from the Lord, we cannot speak a word against it.* It is a sweet thing to sail with the gale of Providence, and hard to sail against it.

And then, when thy calling is lawful, and thy ends right, it strongly argues that God leads

leads thee into it, and this is a sweet thing.

For then you will bring honour to God, and that is the honour of a calling; for whether we live, we live unto the Lord, and whatsoever we do, it ought to be done to the glory of God 1. *Cor.* 10.31. *God* hath a greater Rent of glory from a poor Thresher, than from many Prince in the world.

And then when you are led into your Callings by the *Lord*, you will better brook the inconveniences thereof: for every Calling hath some of these, which you will digest the better, when you are led into them by such a hand. The Cup which my father hath given me shall I not drink? who can but chearfully drink the Cup that comes out of so good a hand? Lord! here thou hast put me; though my work be hard, fare hard, usage hard, yet here I'le stay, till the same hand fetch me out again. And so holy *Jacob*, Gen. 31. 40. *In the day the drought consumed him, and the frost by night, and his sleep departed from his eyes*, and yet *twenty* years he stuck to it. *God* had disposed him there, and his *God* should dismis him thence, for so saith the story. *Gen.* 31. 3. And the *Lord* said unto *Jacob*, *Return to the Land of thy fathers, and to thy kindred, and I will be with thee.*

And therefore, let me advise all that make any reckoning of *God* or of his blessing, let him carve out Callings for you, and not carnal policy or carnal friends without him. Crave his direction and benediction, your wisest contri-

vance

vances he can blast with a breath; and demolish your Castles in the Air with half a word; whereas if thou acknowledge him, though thy beginning be small, thy latter end he will make great, and they that are ruled by him, he will never see them want

SECT. IV.

§. 4. A third Observation.

IN the next place, let us observe from the *place* of his imployment, The Lord put him into the Garden of *Eden*, *That its a great privilidge to be placed in an Eden*, that is, *Comfortably*. Our Father *Adam* had the finest Seat in all the Country, the sweetest on earth, and the nighest into heaven, he had the dew of heaven and the fatnes of the earth.

Now when your temporal, corporal, and spiritual conveniences are greater than their contrary inconveniences, then is your situation comfortable. And God expects that you praise him more, and serve him better than others, *Psal.* 16.6,7. *The lines are fallen to me in pleasant places* —— *I will bless the Lord.* The sweeter Seat, the greater Rent you must pay unto God. When thou lookest on thy habitation, bless the *Lord*; when thou walkest in thy ground, bless the *Lord*; many others they have barren ground, rotten house, unwholsome Air, dangerous scituation; now if it be otherwise with thee, say not, I have gotten this by my wit, or labour, or sword, but *Lord*, thy right hand

hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto me, *Psal.* 44. 3.

If you did but see in a glass, the miserable houses of many a Child of God, you would bless the *Lord* upon your knees, and never repine at some petty inconvenience that troubles your mind; yea, make a step sometimes into the poor mans Coat, and behold the pitiful abiding that he hath, and then praise the *Lord*; who setteth the bounds of your habitations, and who might have taken an house for thee in *Bedlam*, in a Dungeon.

But this is not all, Verbal praises cannot pay off real mercies; and therefore see you make a suitable return of Honour and Service unto God. The Sun shines on the Stars, and they reflect light on us: so seeing God hath so singularly provided for you, be singularly useful to him. If you be lean in a fat pasture, you may be justly turned to Commons. If *Israel* be unfruitful in *Canaan*, he must be sent to *Babel*, *Deut.* 28. 47. *Because thou servedst not the Lord thy God with joyfulness and gladness of heart for the abundance of all things, Therefore thou shalt serve thine enemies in the want of all things.* The nearer and liker to Heaven thy place is, the better; howbeit, any habitation on this side Hell may content a poor sinner as thou art.

CHAP

CHAP. II.

The main Doctrine proposed. An Husbandman described, and the Lawfulness of his Calling.

SECT. I.

Cap. 2. The main Doctrine, Description and Lawfulness of Husbandry.

§. 1. The chief Doctrine delivered.

AND now we are come to the *Kind* of this great Mans Imployment, and this was to Dress and keep the ground, to be an *Husbandman*, from whence we gather this Doctrinal Conclusion.

That *Husbandry is a most ancient and excellent Calling.*

It was a wise answer of Father *Latimer*, when his enemies accused him to King *Henry* 8. for his malapert preaching before him a little while before; said he, *Your Grace hath many fitter persons to preach before you than my self, and I would be glad to be dismist. But if there be no remedy, but that I must preach before the King, I will preach as to a King, and suitable to his place:* Which answer took well, and got him off: Even so, my dearly beloved, since it is my lot to preach in the Countrey among

mong Husbandmen, I will preach as to Husbandmen, ſomething ſuitable to your Calling, and that from this Text and Doctrine.

In the handling of this Subject I ſhall ſhew, 1. What an Husbandman is. 2. The Lawfulneſs of his Calling. 3. The Excellencies thereof. 4. The Inconveniences. 5. His Temptations. 6. His Leſſons from his Calling. 7. The Graces requiſite. 8. The Abuſe of it. 9. His Deſigns. 10. Some Rules for him in his Calling. And *firſt of the firſt*, viz. What an Husbandman is.

I ſhall take him here in his largeſt capacity; for ſince our Father *Adam*'s time, divers other Callings have been cantelled out of it, but he had it intire; and as he left it, I ſhall take it in this place.

The Deſcription of an Husbandman.

A Husbandman is a man that works profit out of the earth, that makes the ground that bred him keep him; that makes the earth bear his charges to Heaven. And ſo the *Holy Ghoſt* deſcribes him, *Jam.* 5. 7. *The Husbandman* (firſt worketh, then) *waiteth for the precious fruits of the Earth.* At firſt this was done without toyl; The ground was dreſs'd with as little pain, and as much pleaſure, as now it is walkt on, or as a tree is prun'd; but ſince the Fall, the Calling is ſomewhat worſe, (all Trades decay) but yet a good husband may mend it. A Chriſtian Husbandman, that can husband his husbandry, may live comfortably here, and happily hereafter.

Agricultura eſt Ars quæ docet Uſuram cum terra facere.

A Chriſtian Husbandman is a man with his hands

hands in the Earth and his heart in Heaven; he lives *above* that which he cannot live *without*; he is daily digging his grave, and at length layes him in it; he makes the Earth to feed him, and at last to cover him: The *Physitian* is bred out of the corruption of our *bodies*, and the *Lawyer* is bred out of the corruption of our *manners*, the *Tradesmen* live upon one another, but the *Husbandman* lives upon the precious fruits of the Earth, and sustains them all.

SECT. II. §. 2.

THe *Second point* to be handled is, *The Lawfulness of his Calling*. It stands men upon to be well assured of the lawfulness of their Callings, else every stroke they take in them is Sin. In the choice of Callings, think of this, Is my Calling lawful? and am I lawfully called unto it? No Calling on earth hath precedence to this for lawfulness. It's true, the lawfullest Calling may be abused by a graceless man. That transcendent Calling of the Ministry, the Sons of *Eli*, 1 *Sam.* 2. 17. did so abuse, that *men did abhor the Offerings of the Lord*. Wo, wo for ever (if they repent not) to all such *Hophnites*, that drive the *Lords* people from the *Lords* offerings. But this can lay no imputation upon that worthy Calling. A Spider can suck poyson from the sweetest Flower; and so a bad Husband-

II. The lawfulness of Husbandry.

band may make shift to grow bankrupt on the best Calling in the world; but yet in it self the Husbandman hath as much to say for the lawfulness of his imployment, as any man under Heaven. For

1. It is a *Calling of Gods choice*, and that is the best Portion that *God* carves; if there had been the least sin in it, he would never have disposed our Father *Adam* into it. He that knew all the Callings that men would invent, pitcht upon this: And he chose it for his eldest Son, and you know men will serve the first best. God tells his people *Israel*, he would bring them to a Land, that he had spied out for them; and if there be an happy place on earth, *God* can spy it out: why, this was a Calling, that *God* had spied out for his Eldest Child *Adam*; Therefore lawful no doubt.

In old *Rome*, if a man were degraded from the *Rustick* to the *Urbane* Tribes, consisting of Artisans, &c. it was thought a great disgrace. *Plin. l.* 18. *c.* 3.

2. It is a *Calling of mans industry*, and so the more lawful. When a Calling is driven on only by Art and Cunning, there is sin enough in such Callings; but the *hand* is more innocent than the *head*. There is no guile in innocent labour. The sweat of the brows is harmless sweat. If there be any flaw, it is in the man, not in the husbandry, which is as innocent as the state of Innocency it self.

Indeed most other Callings are lawful too in themselves, but they border more nearly upon sin and temptation than this doth. They may be more profitable, but cannot be more lawful.

Think of this, poor Husbandman, to thy comfort;

comfort; when thou art ſweating at thy Plough, this is heavy cheer, but I am in my Calling, my lawful Calling. This ſweat needs not to be repented of, I need not waſh this *ſweat* with *tears*. Though this be painful, yet it is not ſinful. The lawfulneſs of it will make amends for the painfulneſs thereof. And that is the Second Head, namely, the *Lawfulneſs* of the Husbandmans Calling.

CHAPTER III.

Cap. 3. The *Excellencies* of the Husbandmans Calling.

The Excellencies of the Husbandmans Calling.

Some things premiſed.

AND now let us advance a ſtep higher, and for the glory of God, and the incouragement of the Husbandman, obſerve the *Excellencies* of this Calling; yet before I proceed I would lay down theſe Premiſes.

1. That it hath Inconveniencies alſo; for the wiſe *God* hath ſet the one over againſt the other, to the end that man ſhould find nothing after him. The imployment without inconvenience is in Heaven: there's harveſt without winter, a fair crop and no ſweat, an houſe without decayes, and ground paved with Rubies.

2. Upon ſome Callings *God* hath ſet a fairer ſtamp of honour than on the Husbandmans. Though his firſt *created* Son were a Tiller of the ground, yet his firſt *begotten* Son was an Husbandman of Souls, and did ſow for Heaven. And the Husbandman will now willingly give precedence to the *Magiſtrate* and *Miniſter*, for the *Authority* of God veſted in the one, and the *Work* of God managed by the other; as conſidering that the Magiſtrate is a more publick good than he, and the Soul (wherein the Miniſter labours) more worthy than the body.

3. The difficulties of a Calling do not prejudice the dignity thereof, 2 *Cor.* 6. 1. *We then as workers together with him.*] The Miniſtry is a moſt difficult work, able to tire an Angels arms; but yet being workers together with *God*, this dignifies the Calling again. It is a worthy attempt to ſeek out the *Philoſophers* Stone, which would convert Duſt into Gold, but no attempt is harder. In a pit of Marle or Limeſtone the Husbandman finds it, and makes a quicker return of gain by that, than the Chymiſt doth by the other; The pooreſt things are fulleſt of eaſe, τὰ καλὰ δύσκολα, the more honourable, the more hard.

4. I muſt premiſe further, that the moſt profitable Callings are not alwayes the beſt. The *Merchant* fetches home greater riches, but he brings a Diſeaſe oftentimes with them: The *Lawyer* makes greater purchaſes, but ſometimes purchaſes a curſe with them: The *Tradeſman* ſometimes leaves a greater Eſtate behind him, but

but then often takes a wounded Conſcience with them. *Lot*, *Gen.*13.10. had a Plain to live in, that was *even as the Garden of the Lord*, yet was it the ſink of ſin, and ſhortly after a Lake of Brimſtone. The ſweeteſt meats are not alwayes the wholſomeſt: *Profit* is not the meaſure of *Goodneſs*: That is a rich Calling that inriches God himſelf, that is, which moſt glorifies him.

5. Though Husbandry be a brave Calling, yet the Chriſtian Husbandman makes it much better. In this ſenſe alſo that is true, 1 *Tim.*4.8. *For bodily exerciſe profiteth little*, but *Godlineſs is profitable unto all things*. Thy weary dayes and painful nights profit but a little, and for a little while; but Godlineſs with them brings univerſal and eternal profit. As he that makes *Inſtruments of Muſick*, hath a fine imployment, but he who hath the *Art of Muſick*, that can tune and uſe them, far outſtrips him: So naked Husbandry is a worthy Calling, but the *Chriſtian Husbandman* that knows how to uſe it to the beſt, and makes heavenly Muſick out of it, hath a great advantage. *Caius Sejus bonus vir, & eò melior quod Chriſtianus.* The meaneſt Calling is honourable, if *God* be in it. *Chriſt* in the loweſt heart, and *Chriſt* in the loweſt Calling makes it happy.

6. Yet no man ſhall be ſaved by his Calling. You muſt not conclude from any thing ſaid, or to be ſaid, that a man of ſuch an excellent imployment muſt needs be ſaved. No, no; thy harmleſs Calling without an holy heart will

not save thy soul; it is *Christ* in you, that is the hope of glory. The Crown it self cannot keep from death, nor can your Calling save you from hell, without the grace of God.

The Ministers calling (one would think) were sure to save him; one purposely imployed to describe Heaven and Hell to the life, whose proper Subject is *Christ*, and the Soul, and another world; yet alas! all they are not saved, *Mat.* 7. 22. *We have prophesied in thy Name*, [We have opened the Gates of Heaven to others, and must we be shut out our selves?] *And in thy Name we have cast out Devils*, [and must we be cast to the Devil?] Yea, sayes Christ, I do not know you, nor never did, if you have been workers of iniquity. The poor *Prophet*, 1 *Kings* 13. 24. that had substantially warned others from the *Devil*, could not escape himself from the *Lion*, when he disobeyed. And therefore how excellent soever the Husbandmans Calling is, yet he may go to Hell from the Plough, if he have not saving Grace. And these things to prevent mistakes being thus premis'd, let us view the Excellencies of this Calling.

SECT.

SECT. I.

§. 1.

THe first Excellency of the Calling of an Husbandman is, *That God himself was the immediate Author of it.* So saith the Text, *The Lord God put him into the Garden,* to dress and to keep it. Here are his first *Indentures* drawn in the state of Innocency. And when he had forfeited these, and broken one material clause therein, about eating the forbidden fruit, yet we find *God* again, after the fall of our Father *Adam,* putting him into this Calling again, *Gen.*3.23. So the *Lord* sent him forth from the Garden of *Eden,* to till the ground from whence he was taken. So that this Calling was of Gods own invention. We read, *Gen.*4.20.21, 22. who were the Fathers or Authors of this and that Calling, but the Husbandman is Apprentice to none but God. *Isa.*28.24,26. *Doth the Plowman plow all day to sow? doth he open and break the clods of his ground? —— His God doth instruct him to discretion, and doth teach him.* And he must be well taught that God teaches. Let us advise, sayes *God,* what Calling shall we pitch upon for this worthy Creature? how shall we dispose most nobly of him? what imployment is worthy of him that wears our Image upon him? Then falls in this Excellent way of Husbandry, He shall be an Husbandman. Now it is a maxim, *A summo bono nil nisi bonum.* The Sun may sooner send out a

*Excel.*1. God was the immediate Author of it.

Nil tam regale videtur quam studium Agri colendi. Xenoph. And tells that *Cyrus* that great King sowed himself a Field, and set Trees with his own hand.

Cloud, than the Chiefest good authorize any thing but what is excellent. As on the contrary, The sin of *Lying* hath this base preheminence, that it was the first-born of the *Devil*, he is a Liar and the father of it; he stands the first liar on record: So our Husbandmans Calling hath this high preheminence, that God was his only Master, and he his first Apprentice. And therefore of all imployments, he hath most reason to stand up for God, and depend on him.

It was the highest ambition of the Heathen Artificers, to derive their Arts from some of their *gods*, but alas their *gods* were men, the most vile and wicked men: and if they accounted it an honour to receive the original of their Occupations from such, how much greater honour hath the Husbandman, who hath the Maker of Heaven and Earth for the *Author* and *Inventer* of his Imployment?

SECT. II.

§. 2.

Excel. 2. The Holy Ghost brings most comparisons from it.

A Second Excellency of the Husbandmans Calling is, *That the Holy Ghost brings most comparisons from it.* Most Books in the Scripture full of them. Plowing, Planting, feeding, *&c.* The Husbandman hath scarce a Tool, but it is put into the Canon of holy Writ. If the *Holy Ghost would teach* by a Parable,

ble, he goes to the Husbandman, *Matth.* 13. *A Sower went forth to sow.* If *Jesus Christ* would *threaten* by a Parable, the Husbandman shall be an instance, *Luke* 20. *A certain man let forth his Vineyard to Husbandmen*, &c. If the *Holy Ghost* would *comfort* by a Parable, he goes still to the Husbandman, *Jam.* 5. 7. *Be patient therefore, brethren, to the coming of the Lord: Behold the Husbandman waiteth*, &c. God in these *descending* unto us, because we cannot easily *ascend* unto him, and making use of this world to instruct us about another. So that every business of the Husbandman may well be a Sermon to him, seeing *God* himself hath taken the *Text*. And this I think is one design of *Parables*, not only to bring down heavenly things to our Understandings, but to screw up our hearts by our sight of things below, and imployment herein, to heavenly thoughts and applications. So that it appears a great honour, that *God* hath done to Husbandry, to inoculate it so into the Scripture, and to ennoble the same, by applying it so much to heavenly Uses.

Yea, the *Lord* himself hath taken the name of an Husbandman upon him, *John* 15. 1. *I am the true Vine, and my Father is the Husbandman*, &c. As the King will be free of some Company, and a great honour it is unto them. As King *James* was free of the Clothworkers Company. K. *Charls* I. of the Company of Merchant Taylors. K. *Charls* II. of the Company of Grocers: So the King of Heaven seems to chuse to be free of the Company of Husbandmen, and

that

that is much for their honour, profit and instruction; so that he who reproaches the poor Husbandman, doth in a sort reflect upon God himself, who will uphold the *Company of Husbandmen* to the end of the world.

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§. 3. SECT. III.

Excel. 3. He depends most on God.

THe Third Excellency of the Husbandman is, *That he lives and depends upon God.* From Seedness to Harvest, he is bound to a constant dependance on *God*, and from Harvest to Seedness again. He wants Rain, and he goes to *God*; next he needs fair weather, and to *God* he must go again. This month he would have Frost, it will cherish his Corn: Another Month the Frost would spoyl his Orchard: One while he should have Snow, it would keep his ground as warm as Wooll; at another time it would starve his Cattle; At one time he longs for Wind, to purifie the Air, at another time he is afraid of it, lest it beat down his Corn: And this continual need sends him unto God, *Who giveth his Snow like wooll, and scattereth the hoary Frost like ashes, who causeth his Wind to blow, and the Waters flow, and filleth him with the finest of the Wheat*, Psal. 147. 14, 16, 17. So that we may say of the Husbandman, as was said of the

the Land of *Canaan*, *Deut.* 11. 11, 12. The Land is a Land of Hills and Valleys (not like *Egypt*, which being a Plain, depended upon the constant overflowings of *Nilus*, to make it fruitful, but this) drinketh water of the Rain of Heaven; a Land which the *Lord thy God* careth for, the eyes of the *Lord* thy *God* are alwayes upon it, from the beginning of the year to the end of the year. Even so the Husbandman hath a Calling, that the Lord must care for him, from the beginning of the year to the end of the year: And this is the Excellency of it. They are base Callings that depend on Man (though many cringing *Courtiers* will not think so) but they are royal Callings that depend on God. Servants know their wages, but the Child depends; and who hath the more excellent place, think ye? The good Husbandman exercises his faith and patience every day. Some Callings find exercise for corruption, but this Calling finds exercise for Graces; and he when he cannot pray for Grace for his Soul, yet can pray for fair weather for his business. Of all men he had need to learn to pray, and that in earnest.

SECT. IV. §. 4.

A Fourth Excellency of Husbandry is, *That it is an harmless and deceitless Calling.* There is not naturally nor usually that fraud

Excel. 4. It is an harmless Calling.

fraud and cunning in the Husbandman, as in other men. In many Callings, deceit is half the Trade; but plain dealing is the genuine frame of the good Husbandman, *Gen.* 25. 27. *Esau, he was a cunning Hunter, but Jacob was a plain man, dwelling in Tents*, void of dissimulation and deceit; And he, we must not lose him, was an Husbandman in our large acceptation; for our Father *Adam* was not set only to dress the earth, but to keep it too, and all that fed thereon. A plain man is the very description of an Husbandman. The Statesman deals in policy, the Souldier in cruelty, the Tradesman in dissimulation; the deepest policy of the Husbandman is to get bread for his Family, and pay his Rent; his greatest cruelty is to dig into the bowels of the earth, his cunningest dissimulation is in fraying the Fowls from his Corn, and to trappan and draw in a Rivulet to water his Medow: Those are his designs. If he can but ensnare the Birds that harm him, hee'l never over-reach his Brethren that hurt him not. If he can learn cunning to sow his ground in the fittest time, he never contrives to reap where he did not sow. And so though his income be not great, yet it is as solid as it seems; he hath *shorter commons*, but others have a *larger reckoning*; and that Estate which comes *too soon*, seldom stays *too long* with any man.

Indeed in this Iron Age too much fraud is stollen under this coat of Frieze, but in the beginning it was not so; nor yet can the Husbandman cogg, and flatter, and circumvent with

with that impudence which others have: he plows not with the subtle *Fox*, but with the laborious *Oxe*; and if he cannot thereby reach a livelihood, hee'l rather *fare* hardly himself, than *deal* hardly with his Brethren. Here, sayes he, I might sell bad for good, or less measure for full measure, but so might my next Crop be blasted; and if I deal deceitfully with Men, my Kine and Sheep might next time cast their young, and deceive me. I will be just and honest, sink or swim. Plain dealing is my only Jewel, and though by using it I die a Beggar, yet shall I be one of Gods poor, and then I care not.

SECT. V. §. 5.

A Fifth Excellency of this Calling is, *That it was the first Calling in the world, and sustains all others.* There hath been great strife about the *Antiquity* of Countreys, and many Arguments have been toss'd. The *Egyptians* sometimes shewing fair Cards for their præcedency, and then the *Phœnicians* other grounds for theirs: But in Antiquity of Callings, none can contend with the Husbandman: for ere the *Sun* had gone three dayes Journey, he was busie in the field; so that the Spade or Plow is the most ancient *Coat of Arms* that can be given by *Herald.* And then our Father *Adam* in the Golden Age. *See Plin. de invent. Agricult. l. 7.*

It was the first Calling.

A mistake that *Saturn* taught it to *Janus* and the *Italians*, after *Jupiter* had expelled him *Crete*, and that there was none liked

liked the Calling so well, that he put his eldest Son on this imployment, *Gen.* 42. *But Cain was a Tiller of the ground.* And so from Father to Son this Calling hath past'd to this very day in a lineal succession. And these Callings that now out-brave him, were at first Colonies and derivations from this their Founder. For man must have Raiment, and hence the *Clothier*, and an House to dwell in, and hence the *Builder*, and Tools he must have for his business hence the *Artificer in Brass and Iron*; and some Recreation when he is weary, and so *Jubal* must have his Custom, *Gen.* 4. 21. But his Plow maintains them all. From his sweat comes the Tradesmans living, and through his painful hands comes his Landlords Silver-lace. Yea, *Eccle.* 5. 9. *The profit of the earth is for all the King himself is served by the Field.* As it is with a Ship, for all the rich lading and gallant passengers that are in her, for all the curious Works, Cabbins, and carving on her, without the *Rowers* below, and the Wind above, she is but a fine Cypher, and an useless Bulk: So are the Tradesmen, Statesmen, and Gallants in a Nation, would signifie very little, without the cares and labours of the Husbandman; Gods Providence above, and his Plough below stand still, we must all shortly beg or starve.

The chiefest families in *Rome* had their names first from their skill in Husbandry and Corn. As the *Bubulci, Pilumni, Fabii, Pisones*, &c. Id. l. 18. c. 3.

It is reported of *Willigis*, a Wheelers Son (Nephew to the Husbandman) that being made Archbishop of *Mentz* and Elector of the Empire, he gave in his Coat of Arms, *Three Wheels* with this Motto (written in his Bed-chamb

chamber in great letters) *Willigis, Willigis, recole unde veneris*, Remember from whence thou camest. It little becomes the Child, when advanced to honour, to forget his honest, poor and aged Parents; seeing without their concurrence he had never received a Being: And it doth as little become our splendid Gallants, or richest Merchants, to despise or look big on the first of their Line, the poor Husbandman. This is to forget the Rock whence they were hewen, and the hole of the pit whence they were digged.

SECT. VI. §. 6.

THe Sixth Excellency of the Husbandmans Calling is, *That it is a Calling of less temptation than others.* Not that he is without temptations, as you will hereafter see, but his Temptations are not so strong, as in most other Callings. For 1 *John* 2. 16. All that is in the world, is the lust of the flesh, the lust of the eyes, and the pride of life. Now his labour keeps down his lust, and his poverty helps to quell down his pride, and sure his worldly Desires cannot compare with those of vaster Estates, seeing the more a man hath, the more unsatisfied are his Desires. *Joseph* and *Benjamin* were own Brothers, but *Joseph* is exalted at Court, and *Benjamin* is seated in the Countrey;

Excel.6. It is a Calling of less temptation than others. We read of many Kings that have embraced this Calling, when they have left their Kingdomes; as *Diocletian*, *Attalus*, *Hero*, *Archelaus*, *Laertes Ulysses* Father.

Country; and now whether proves the safer? why, *Benjamin* he comes to *Egypt* humble, and modest, and sober; but *Joseph*, 'though 'tis like the better man, yet he is gotten into the Court fashion, and hath *By the Life of Pharaoh* at his tongues end. Nay one and the same man, holy *David*, who more chast and innocent in the Countrey, among his Sheep? but he was not so at the Court: So that as many great Oaks and Cedars fall, when Shrubs do keep their standing in a storm; so the great and rich, and mighty ones of the world are often entrapped in lust, envy, pride and Atheism; when the poor honest Husbandman is kept innocent and clear.

I do not say but he hath an heart too like other men, and perhaps would be as bad as they, if he had wherewith: But he hath not so great temptations, his God doth not give him Wind and Tyde, least he should drown himself: The Lace on a proud Tradesmans Cloak, would suit the Husbandman all the Year, and one of his Dinners would find his house the month about; but yet he is adorned with the orient Jewels of Grace within, and tastes more Covenant comforts at one Ordinance, than the other doth in seven years. He hath not his beauties in the windows to allure him, nor the sparkling Wine to entice him, the newest Fashion is so far from entangling him, that it's ugly in his eyes; the charms of Musick do not inchant him, he is more taken with the musick of his Bees than any

any other. His Children are his usual Recreations, and his spare time he spends with them. And his Dinner of herbs with the love of *God* feeds him more safely, than a stalled Oxe, and *Gods* hatred with it.

SECT. VII. §. 7.

Excel. 7. God may be most read in his Creatures therein.

THe seventh Excellency of the Husbandmans Calling is, *That God may be read most in his Creatures therein.* So that when others are studying self in their Callings, he is studying God in his calling. Though it may be he cannot read one letter on the Book, yet he can study *God* in the twofold Glass of his *Ordinance* and his *Creatures.* And he hath an advantage herein above most other callings, in that his business lies among trees, and flowers, and grass, and cattle, and even all the creatures of *God.* And *Gods* creatures are a book in *Folio*, each creature is a word, and each part of it a letter, out of which an holy heart may spell exceeding much of *God*, and converse with him, as in an Ordinance, all the day long.

So our Father *Adam* did; Loving Father, sayes he, here is thy wisdom, there thy mercy, in yonder heavens thy power and glory, the whole earth is full of thy riches. And thus as the Sun is best seen in the water, so doth the religious Husbandman better and oftner see

God in his creatures, than many Philosophers and Divines in their books. Famous is that instance of the honest poor man, whom one of the *Ancients* found weeping over a *Toad*; to think of the wonderful goodness of God, that had made him a reasonable creature, and not such a Toad; whereat the learned man cryed out, *Rapiunt indocti cælum*—— These unlettered Country-men run away with Heaven, while we do only talk thereof.

The School-men say, there is four wayes of knowing a man, and so of knowing God:

1. *In vestigio*, by the print of his foot, so we know that he is a man, but not who it is in particular.

2. *In umbra*, by his shadow or picture, here we know how tall and great he is.

3. *In speculo*, in a glass, so man saw *God* at his first creation.

4. *In Filio*, in his Son, so we know a mans name and nature very much.

Certain it is, that an heavenly heart meets *God* in his way in every thing: he sees the footsteps of his power, wisdom and mercy in the creatures, his very picture in his Saints, his glory in the glass of his Ordinances, his very bowels in his Son.

The Husbandman can read in a morning a sweet Lecture of *Dependance on God*, upon the Fowls of the air; of the *Providence of God*, in the Lillies of the field; of the *Wisdom of God*, in ordering the rivers to water the earth; of the *Power of God*, in preserving his corn, and bring-

ing

ing it up. *Præsentémque refert quælibet herba Deum.*

SECT. VIII.

§. 8.

AN Eighth Excellency of Husbandry is, *That it makes a man neither too rich nor too poor.* And this was a wise mans choice and prayer, *Prov.* 30. 8. *Give me neither poverty nor riches:* not but that *God* can make either of them blessings, and many a man hath gone to heaven out of a palace, and very many out of a cottage; but the middle state is the safest, and that is the Husbandmans condition; his state is above pity, and below envy. They that pity him, know not his comforts and contents; and they who envy him, know not his cares and labours, I dare say never paid his Rent. *Solon* accounted *Tellus* the *Athenian* the most happy man, for living privately on his own Lands: and thus the Husbandman is happy. That food is best, that makes a man neither too lean and languid, nor too fat and foggy; and that state is best, that gives a man food convenient for him.

Excel. 8. This Calling makes neither *too* Rich nor too Poor.

Herod lib. 1. p. 12. The *oracle* at *Delphos* did adjudg one *Aglaus most happy*, who labouring a little *farm* in *Arcadia*, never went out of it, and desiring little wealth, had little trouble in his life. *Cor. Agr.*

For as for Riches, they are mercies, but they are dangerous mercies; Sin never prospers more than in prosperity; it doth emasculate and effeminate the spirits, and nourisheth so many weeds, that the winter of affliction hath much

much ado to master them. How loth are men to deny themselves, when they have a *great self* to deny? how loth to dye, that have so much to leave? what cares must needs invade their prayers, and break their rest, that have abundance? And how hard is it to be full and not forget the *Lord*, grow lazy in religion, and love the present world? So that a wise man will be as much afraid to be rich, as others are to be poor. Now the Husbandman is seldom sick of a surfeit; if he can reach wholesome meat, and clothes, and pay his rent, and put his children in a way to live, he hath his desire.

And then on the contrary, Poverty is a woful Disease, makes a man unuseful, heartless and burdensom, and hazards him on unlawful courses; he may be tempted to distrust Providence, and so steal, and take Gods Name in vain; and except mens heart were softer, more will pity him than relieve him: Now the Husbandman, though his fare be hard, and his rayment course, yet he is kept from stealing; instead of begging he relieves the beggar, and makes amends for the smalness of his Alms, with the smiles that go with it. As our *Holy Statist* saith, though he wear tin in his buttons, yet hath he silver in his pocket, and if he wear russet clothes, yet he makes golden payment.

Fuller H.S.

SECT.

SECT. IX. §. 9.

THe Ninth Excellency of Husbandry is, *That it is a Calling of the greatest necessity.* It is none of the trades that the world might well live without. Some Callings serve the *delight* of man, some his *fancy*, some his *lust*, but this serves his *Necessity*. Now necessity sets the price on things, *Sole & Sale nihil utilius.* The commonness of the Sun in Heaven, or the Salt upon Earth, doth not diminish from the worth of them, because they are so necessary: So the multitude of Husbandmen abates not their excellency, we cannot live without them. You would read but faintly, nor I write this that you are reading, but for some Husbandmans sweating last Harvest. How should *God* have his Rent for all these creature comforts, but through his help? Or how should man have a livelihood without his forecast? The Earth would quickly return to her bryers and thorns without his culture. Instead of Roses we must have Nettles, and instead of Corn Brambles; And therefore let him have his honour, we cannot live without him.

Excel. 9. It is a Calling of greatest necessity

This is a good *work* for necessary uses, *Tit.* 3. 14.

As *Grace* is the one thing needful for the Soul, it lives not a day in a true sence without it; so *Bread* is the one thing needful for the Body, and it dyes without it: without the *staff*

of bread we fall to the ground; and who can provide for bread without the Husbandman? *Plutarch* tells of one *Pythis*, a great Prince, that having discovered some rich mines in his territories, imployed so many of his Subjects there, that Tillage being neglected, a general dearth followed. His prudent *Queen*, being sensible of the calamity of the Country, when her Husband came hungry to dinner, had procured the Bread and Meat to be artificially made of Gold. The King was delighted with the deceit, till being throughly hungry, he called for real meat: Nay (layes she) if you imploy all your Subjects in your Mines, you must expect to feed upon Gold, for nothing else can your Kingdom afford. So that the digging in the Mines must give place to the Husbandmans digging in the ground, else they'l dig but a while. You remember that pretty Fable, of all the Members mutinying against the Belly, for that they did all the work, and she devoured all the meat; wherefore they resolved to cut her short, she should labour as well as they, or fast for it. Accordingly they deal with her, all the Members refuse to help her: but e're long the hands languish, the legs grow feeble, the eyes dim, and the head light, and soul and body had like to have taken leave: At length they see their errour, and perceive that the belly maintain'd them all; and for all its meanness they could not live without it, and so renewed their care thereof, and then their strength was renewed: even so, though the

Husband-

Husbandman have but a low situation in the body politick, yet if he be discouraged, neglected, or should surcease, all degrees of men would be at a loss, and from the crown of the head to the sole of the foot, the body politick would be sick.

SECT. X. §. 10.

THe Tenth Excellency of the Husbandmans Calling is, *That it is an healthful and chearful Calling*. His labour is his Physick, and he purgeth through all his pores; a *Doctor* is seldom seen in his house, he lives above them, and mostly lives without them, unless it be that Colledge of Physitians, Dr. *Diet*, Dr. *Quiet*, and Dr. *Merryman*, as you use to term them. He hath no superfluities at his Table to beget crudities in his Stomack, is not inflamed with Sack, nor drown'd in flegm, nor sunk with poring Melancholy. He is singing at his work, when others are puling in their Chambers. And though he have not riches and honour, which are only in Wisdoms left hand, yet he hath length of dayes, which is in her right, and that's better, *Prov.* 3. 16.

Excel. 10. It is an healthful and chearful calling.

Fons, speculum, gramen oculis sunt allevamen.

Green grass, clear glass, and fountains pure,
Refresh eye-sight, long to endure. *Mr. Austen.*

Hence it is probable, that *Uzziah*, 2 *Chron.* 26. 3. lived and Reigned longer than any King

before him, for *ver.* 10. it is said, *He loved Husbandry*; a calling it seems not unworthy the love of a King. Sixteen years old when he began to reign, and he reigned fifty two years in *Jerusalem*, which though we cannot peremptorily ascribe to his love of Husbandry, yet considering their wholesom imployment, and the refreshing scents from the earth it self, together with the long life of most of that calling, we may fairly guess at it.

The vapours of fresh earth by digging condense & refresh the spirits. *Bacon. Hist. of Life and Death*, pag. 207, 208. Who saith, That moderate exercise, fresh airs, pleasant odours, and wholesome meat and drink, all profitable to long life, *pag.* 179, 180. The Husbandman hath all these. A certain great Lord, who lived long, had every morning at his awaking a clod of fresh earth laid under his nose, for the smell thereof. *Id.*

It is a true saying comparatively taken, *Qui medicè vivit, miserè vivit*: He is a woful slave that's bound to the rules of Physick; when a man cannot rise, nor walk, nor eat without exactest circumstances: this is the life of many a Noble man, and sickness is worse than this; a Cottage with health is better than a Crown with sickness: but our Husbandman is mostly freed from both these; he is feasted and physick't too, most of the year, with the sweet smells of fragrant flowers of the field; rare tunes of the sweetest and Cheapest Choristers of the Woods, refreshing sights of a fair crop; and finds more taste in his dinner of herbs, than many others in their variety of dainties. And when God hath blest him in the labours of the day, he can come home and sing and rejoyce

joyce with his Wife and Children at night, as if he had a set of Minstrels, *Psal.* 147. 12, 13, 14. *Praise the Lord, — for he hath blessed thy Children within thee. He maketh peace in thy borders, and filleth thee with the finest of the Wheat.* It is a chearful Calling. When Envy gnaws upon the heart of the Great man, and fear and care upon the rich Merchant, this man commits his affairs to God, and lays down his cares with his clothes by his bed-side: And you shall hear more hearty, I am sure more innocent laughter by his fires side, than by his Landlords; and after all, *Eccles.* 5. 12. *The sleep of the labouring man is sweet, whether he eat little or much.*

SECT. XI. §. 11.

THe Eleventh Excellency of the Husbandmans calling is, *That it stands on safer grounds than most others.* The highest steps of Greatness are usually the most slippery, and all the ambitious man gets by his climbing is, that he hath the further to fall. † The greatest Statesman stands at the mercy of his *Prince*, and of his *Enemy*; and if he fall, he never rises again, they meet with martial law, where a man can offend but once: but the Husbandman if he fall, his corn miss, or his cattle dye, he makes shift to get up again in time, and *qui cadit in terram, non habet unde cadat*, his fall is not

Excel. 11. It is a safe Calling.

† *Tolluntur in altum ut lapsu graviore ruant.* Claudian. lib. 1.

not so high as to break his bones. The Merchant, he meets with certain losses, and uncertain gains, one puff of wind sometimes undoes him, one Pirate makes him a beggar; now the Husbandman hath a Ship sailing in his field, which though it go slower, yet oft moves surer than the other, and the Mariner comes for more Collections abroad, than the Husbandman.

If men would be quiet, the Lawyer would be troubled; and if they would be temperate, the Physitian would be sick. So that if the World should grow wise in her old age, those two callings would be in great hazard; but as long as the world lives it must have meat, and the trade of plowing will never be out of request. Nay, the Husbandman hath many sweet promises for his security. God hath promised, that the Earth shall increase and multiply, that seed-time and harvest shall not cease, *Gen.* 8. 22. That he will give the former and the latter rain in its appointed season. That the diligent hand shall be made rich, yea, that his Oxen shall be strong to labour, his sheep shall bring forth thousands in the streets, that he shall eat of the fruit of his labour, and that it shall be well with him.

SECT. XII.

§. 12. *Excel.* 12. This Calling is a great *friend* to *Piety.*

THe Twelfth Excellency of this Calling of an Husbandman is, *That it is a greater friend*

to Piety than most other Callings. Others may have more *time*, but this hath as much *opportunity* to get to Heaven. Others may have more religious *Notions*, but he hath more religious *Motions*: Others may out-wit him in Religion, but few shall out-pray him. The Gentleman his neighbour will have a finer Bible, but he will use it oftner to his comfort. His learned Minister will *dispute* better for the truth than he, but he will *suffer* for the truth as much as he. † And if you trace him, you shall find as devout a Prayer in his Family, as feeling a Grace at his Table, as where there is a finer house, and fuller table. Nay, when others put off *God* with any scantling of prayer, that day hath seldom past wherein there hath no *Chapter* been read, and *Psalm* sung among his family. Nay, his very *Calling* furthers him much therein. *Noah* that was so perfect and upright a man in that forlorn Generation, *He*, *Gen.* 9. 20. *began to be an Husbandman*: Though I may not say his Calling made him an upright man, yet they agreed marvellous well together. His Religion is not perhaps so plausible, but it is most sound; and what he wants in *wording it*, he hath in *hearting*, and in *doing* the whole will of God; I say, his calling furthers him in it. He hath such need of *Gods* daily goodness, and so duly hears from him in his Mercies, that prayers and praises are his constant fare. He is pretty well wearied in the world, and so prayer is welcome to him; it is an ease and refreshment to him, which is work and trouble to others.

† *Egidio* a *Spanish* Divine, was Dr. and Reader of Divinity in two Universities, yet was no body at Preaching, till he was instructed by a plain Countreyman. Mr. *Clark Mart.* pag. 225.

As

As sleep is welcome to a labouring man, not so to children, that care not for going to bed, because they are not weary; so death is welcome to the Religious Husbandman, because henceforth he rests from his labours: and while he lives, his dross is only upon the earth, but his golden precious spirit is soaring into heaven. His spiritual estate like his temporal is herein fully as good as it seems; and in short, where the power of Godliness is lost every where you may find it in his house and heart.

Cato reports, that if one *were* call'd by the name of a Good Husbandman, he was praised in the highest degree. *Plin. lib.* 16. c. 3.

Hence, it is probable, he hath the name of *Good man* incorporated into his very name *Goodman such a One*, as if the Quintessence of Innocency and Piety were chiefly in the Husbandman.

And thus you have a view of some of the Excellencies and Advantages of this Calling which I have put down not to puff up the Husbandman with pride, he will meet with cares and labours enough to keep him down nor to reflect any disgrace upon other Callings whose honour, ease and profit will hold up their heart well enough; but for the Glory of that most gracious God that led our Father *Adam* into it, and for the comfort and encouragement of the Husbandman under his burdens and troubles, that he may be content with the inconveniences of his Lot, and bless the Name of the *Lord his God*; And these I shall observe in the next place, and lay them in the other ballance, lea

O fortunatos nimium, bona si sua norint, Agricolas. Virgil.

the former fly too high; least Tradesmens shops should be emptied, and least the Husbandman should forget himself.

CHAP. IV. *Cap. 4.*

The Inconveniences of the Husbandmans Calling, and the Remedies thereof.

The *Inconveniences* of Husbandry, and Remedies.

SECTION. I. §. 1.

AND now I come to the Fourth Point, which is to give you an account of the *Inconveniences* of the Husbandmans calling, wherewith I shall also prescribe some *Remedies*. It is Heaven only that is without Inconveniences. Here we *would* live without them, there we *shall* live without them. The wisdom of God hath so ordered it, that not an house on earth, but hath some grievance annext to it, that we may long for our other house which is above. It is said of the Plain of *Jordan*, *Gen.* 13. 10. That it was *like the Garden of the Lord*, and *Lot* thought he had a great bargain of it, and (good

Inconven. 1. His business lies in the world, his enemy.

As sleep is welcome to a labouring man, not so to children, that care not for going to bed, because they are not weary; so death is welcome to the Religious Husbandman, because henceforth he rests from his labours: and while he lives, his dross is only upon the earth, but his golden precious spirit is soaring into heaven. His spiritual estate like his temporal is herein fully as good as it seems; and in short, where the power of Godliness is lost every where you may find it in his house and heart.

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SECTION. I.

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Inconven. 1. His business lies in the world, his enemy.

(good man) he found many inconveniencies in it. So in *Eden* it self, our Father *Adam* had a Serpent; *Latet anguis in herba.* And if he met with Inconveniencies there, let no man think to escape them. It is our misery to *have* them; it is our happiness to *manage* and *improve* them.

The first Inconvenience of the Husbandmans calling is, *That his business lyes in the world, his greatest enemy.* † Indeed the world in it self is *Gods* good Creature, but since the fall of Man, as it brings forth naturally thorns and bryars to tear the flesh; so by the malice of the Devil, it is full of snares to catch the soul. He hath privily instigated all the Creatures to be against *God* and our souls, and lain *Rats-bane* here and there upon the things the Husbandman converseth in, to poyson and undo him. So that he may, e're he is aware, fall into Temptation and a snare. That is a sad *Curse*, *Psal.* 69.22. *Let that which should have been for their welfare, become a trap.* Sad that the Plough should be a trap, and in his innocent business should be a dangerous snare. As if a mans house stood in his enemies garrison, it were a great inconvenience; though his house were never so pleasant, yet to enjoy it he ventures his life. The world is now an enemy to our souls, yet in the midst of it stands the Husbandmans calling; and therefore he will be safe, he must do as *Nehemiah* 4. 17. with one of his hands work in his calling, and with the other hold a weapon.

The best Remedy against this inconven-

† Ps. 52. 9. *Men* of *low degree*, Hebr. בני אדם *terræ filii.* *Men* of *high degree* called בני איש *filii ignis*, the nobler element. So Ps. 49. 2. Thy occupation like the first *Adam* is earthly, but thy affection and conversation *should* be like the second *Adam*'s, heavenly. Mr. *Swinnock.*

ence is, *To be crucified to the world*, Gal. 6. 14. *God forbid that I should glory in any thing save in the cross of Christ, whereby the world is crucified to me, and I to the world*; as if he should say, I'le glory in my sufferings, (others glory in their Chains of Gold, I'le only shake my chain of Iron, and triumph in it) by which my heart is well weaned from the temptations of the world. So let the troubles and hardships which the Husbandman meets with in the world, crucifie his heart to the inticements of it. Get the world once under you, make it a servant, (as the word in our *Text* signifies) subdue it, and then you may more safely trade in it. And seeing it is your enemy, deal with it as an enemy, have as little to do with it as you can; and though you owe to it a love of *Benevolence*, because it sustains you, yet beware how far you bestow upon it a love of *Complacence*, because it would ensnare you.

SECT. II.

§. 2.

THe Second Inconvenience of the Husbandmans calling is, *That he hath but little time for his Soul.* His Landlord can get up in a morning, and read as long as he will, and then pray as long as he will, and as oft, and meditate as much as he will: But he hath but little time to pray, and less time to read, and least

He hath but little time for his Soul.

leaſt of all to meditate, unleſs it be occaſionally among his work. And his life is divided between labour and reſt, and but that he is fully reſolved, the main chance ſhall not be neglected, his ſoul would be forgotten. He hath *many dayes*, and yet but a *little time*; his buſineſs calls him out, and the night calls him in again; and ſo he is apt to doubt of himſelf by fits, becauſe it is ſaid, *Pſal.* 1. 2. The Godly mans delight is in the law of the Lord, *and in that law he doth meditate day and night*. He longs to read ſuch a good Book, but harveſt or buſineſs calls, and he muſt away; longs to go and conſer with his Miniſter about his poor ſoul, but can ſeldom get leave of his buſineſs, either his poor ſoul, or his poor family muſt ſuffer. And he finds it very much ado to live in this world, and yet provide to live for ever. And how ſhall the honeſt Husbandman remedy this matter?

Your *Remedy muſt* be this, you muſt work the harder, and ſleep the leſs, that you may pray and read the more. If the Heathens can produce a Philoſopher, that uſed to work moſt of the day, that he might be ſuſtained to ſtudy moſt of the night; how much more may you, that hope for better things than they, puniſh the body a little as it will bear, to furnish the ſoul as it hath need? How late and early can you ſometimes be at a gainful market, and is there any market where Grace is ſold? Remember ſtill that one thing, and only that one thing is needful in comparilon, *Luk.* 10. 42.

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And then, be sure the little time you can spend for your souls, improve it well. The shorter you must be at prayer, see you be the more serious. They who can do little, had need to do it well. And then you may be assured, that as the Lord blesseth your short Commons and thin meals, to as much health and strength of body, as they who have their plenteous variety, so will the same God bless to you your Pulse and water, your few, but lively duties to feed your souls, as if you had larger opportunities. It is better to have a little communion with God, and hunger for more, than to have larger time, and lesser appetite.

SECT. III. §. 3.

A Third Inconvenience of the Husbandmans Calling is, *That he is liable to many burdens and injuries:* He is and must be like *Issachar*, Gen. 49. 14. *an ass couching down under two burdens.* He must suffer from his *Superiours*; many an harsh Lecture his Landlord reads him; many a trespass and injury his neighbour offers him; many scornful terms after all their wrongs he must put up: he hath neither power, nor will, nor skill to go to Law, and so sits him down, and makes his moan to God. He must suffer from his equals often: for he is known to be a man of peace, and his principle is known, to suffer the greatest injury, rather

He is liable to many burdens and injuries.

rather than offer the least; and therefore he comforts himself, that it will not last always, and so rests content. Yea, he suffers even from his *Inferiours*, and must many times be his servants servant. The heaviest burdens also and impositions do usually fall (respect had to his mean estate) most heavily on him; and in publick Calamities, where-ever the storm is brewed, yet usually it lights on the Husbandman †. Like his sheep he is often shorn, yea almost flead sometimes. When he hath gotten a little wooll on his back, it stayes there but a while, his Rent day comes and sweeps all away.

† *Deut.* 28. 33. The fruit of thy land, and all thy labours shall be eaten up, and thou shalt be only oppressed and crushed alway.

Quest. *And what Remedy hath he for this Inconvenience?*

Answ. For this he useth *Faith and Patience*, which like two Bladders, keep up his heart from sinking and dejection. 1. He doth and must believe, that these things are ordered by the wise Providence of his heavenly Father. That men are *Gods Hand*, as it is, *Psal.* 17. 14. *The men of the world are his Sword.* He believes also, that even this shall work for his good, that his burdens keep him humble, when freedom would make him proud: he believes that heaven will put an end to all, and make amends for all. As holy *David* said, *Psal.* 27. 11. *I had fainted unless I had believed to see the goodness of the Lord in the Land of the living.* So the Husbandmans spirit would fail, but that his faith is strong, and sees these are but clouds that will quickly pass away. And in the mean time, among other provision in his house, he provid

provides Patience; with this he eats, and sleeps, and smiles under all his load, resolving if he can possess nothing else, yet he will possess his soul with Patience, and so with the Prophet, *Jer.* 10. 19. *Woe is me for my hurt, my wound is grievous, but I said, truly this is a grief, and I must bear it*; God hath laid it on, and God alone shall take it off.

SECT. IV.

§. 4. He hath many cares and troubles.

A Fourth Inconvenience in this Calling is, *That he hath many cares and troubles in the flesh*; he hath a succession of cares and troubles in this world; he deals in those things that have not their name for nought, *vanity*, there's their Substance, and *vexation of spirit*, there's their Accidents. He hath his house to build or to repair, that alone troubles him; then his ground to manure, that costs him much trouble and care; then his Rent or Fine to pay, this falls heavy on him, and comes oft; he hath hardly got up his back, but the half year returns, and his Rents squeeze him down again, so that between the cares of his mind and the pains of his body, he hath load enough for one. And then his Children must be educated; though he cannot read, yet they shall read and write, because he feels the want thereof; and then they must be provided for, and this creates

† His body is the Anvil of pain and diseases, and his soul the Hive of unnumbred cares, sorrows, and passions. Sir *W. Raleigh.*

him new cares and troubles; so that though he have not so much *fleshly trouble*, yet hath he *troubles in the flesh* one upon another†.

* *Non erat laboris afflictio, sed exhibitio voluntatis, quam ea quæ Deus creavit at, humani operis adjutorio, latius feraciusque provenirent, unde Creator ipse uberius laudaretur.* Aug. de Gen. ad Lit. l. 8.

It is true, * he may thank the fall of our Father *Adam* for many of these, but however he came by them, now he hath them. Indeed this advantage he hath by them, that they make him long for Heaven; his hard work here, makes him long to be at rest; and though the world thus use him, yet hereby he grows out of love with it, and is *estranged* to it in his heart, that useth him thus as a *stranger*.

Quest. *But what Remedy can be given to this Inconvenience?*

Answ. No way in this world to avoid them; the way therefore is to *get them sanctified and sweetned*. Seeing this load cannot be cast off, carry it as easily as you can. Let prayers therefore be mingled with your cares, and cordials with your troubles. When you design your cares ultimately at the glory of God, and manage them with holy hearts, you sanctifie them; and a Feast on the Promises must be mingled with a meal upon troubles. And consider, that all men have their cares as well as you, yea, perhaps the *Gentleman* your neighbour hath his head full of cares to make provision

sion for his lusts, while your cares are to make provision for your families: And be confident that their way of sin is a worse life than your way of labour; and that you will rest from your labours, when they shall not rest from their pain.

SECT. V. §. 5.

THE Fifth Inconvenience of the Husbandmans calling is, *That he hath more will than power to be a publick good, and to mend what is amiss in the world.* To be a publick good is the highest pitch of happiness in this world, and herein only the high and mighty have the advantage of the poor Husbandman. The one may have as long life, as good health, as much comfort in the Creatures, as chearful an heart, and as happy a life as the other, with less danger here, and a less account hereafter; but here is the Husbandmans disadvantage, he can but little promote any publick good, nor hinder little publick evil; he cannot build Hospitals, endow Churches, erect Schools, enact good Laws, preach Sermons, nor encourage piety: Nor on the other hand can he reform Sin, if his life lay on it; he sees them drunk when he goes to Market, and he hears them swear, and beholds the Sabbath broken, but he cannot remedy it, he doth as far as he can; he, where he sees it likely, attempts to mend them, and

He can seldom be a publick good.

where it is otherwise, mourns for them: he comes home oft with a sad heart, and wonders at the *Patience of God*, that lets men alone; and when he cannot *bow* the hearts of others, can *break* his own about it. As *Lot* (good man) could vex his righteous soul, when he could not cure their unrighteous ones. Our Husbandman hath a publick Spirit, though he cannot be of publick use; and where many have more power than will, which will make for their Judgment, he hath more will than power, which will make for his comfort.

Quest. *But what Remedy is there for this Inconvenience?*

Answ. No help but his *Prayers*. It was the Character of a *Bishop*, that he could not preach, but he could make Preachers by his liberal maintenance and education of persons for that Calling. So though the Husbandman cannot preach, yet he can help to furnish out Preachers by his Prayers. *Ephes.* 6. 19. *And for me also, you must pray, that utterance may be given unto me*——By his prayers both Magistrate and Minister are furthered in their Vocations; and he visits them twice a day at least, and presents them at the Throne of Grace. He sees much amiss every where, and though he be not so conceited, as to think (were he in place) he could amend it, yet he refers it to God, and earnestly presses him to mend it. And God will do much at the request of an upright Husbandman, and when he hates the proud hypocrisies of formalists, to this man he will look,

to

to him that is poor, and contrite, and that trembles at his word, *Isai.* 66, 2.

SECT. VI. §. 6.

THe Sixth Inconvenience of the Calling of an Husbandman is, *The infelicity of a rustick unrefined breeding, and his inability to help his children with any better.* We are naturally like *the wild Asses Cold.* * A Colt is a rude creature, much more an Asses Colt, and most of all a wild Asses Colt. Education breaks us, Breeding and Behaviour do polliſh that rude maſs, in which man comes into the world. And as in the Creation God did let in Light, and put beauty upon the Original *Chaos*, ſo right breeding opens a caſement into the mind, and ſays, Let there be light, and there comes light, let there be ſhape, order and beauty, and behold it comes accordingly. And this is a great mercy to thoſe that have it, and improve it: It pares off that roughneſs of diſpoſition, and ruggedneſs of carriage; it moralizes, it civilizes, yea it almoſt ſpiritualizes the party, that one can hardly diſcern where Nature leaves, and where Grace begins.

He is oft unhappy in his breeding and his children.

* Job 11. 12.

Now the Husbandman ſeldom meets with this ingenious breeding; in ſo much as in reſpect of underſtanding, he is rather ignorant

than knowing, in wisdom rather simple than judicious, in his will rather surly than malleable, in his behaviour rather rude and homely than smooth and polite; In Learning, the highest degree he hath taken, is in Writing and Arithmetick; and by reason of his hand-work and small estate, he can seldom bring up his children further: and no small pains he takes to help his children to write and read, and then puts them to a Trade, and (it is good Mr. *Dods* phrase) *gives them each a Bible, and God be with them.* Not but that excellent parts are sometimes found in persons and children of this rank, and excellent Scholars have proceeded hence, that have honoured every of the Liberal Arts and the more honourable imployments, but the usual genius and breeding of the Husbandman is but rustick.

c. Altitius Serranus was sowing his Corn field when *Q. Cincinnatus* brought him Letters of his Dictatorship, bareheaded & open breasted, and full of dust, so that he said to him, *Vela corpus ut proferam Senatus mandata.* Plin. l. 18. c. 3. And the old *Romans* were often taken from the Plough to Rule, and when they have done, they have returned to it again. Yea, it was observed, there was never greater plenty in *Rome*, than when there were Ploughs laureat, and Plowmen triumphant. *Id.*

Quest. If you ask *what Remedy there is for this Inconvenience?*

Answ. I answer, The wealthier sort must be advised, to accomplish their children with *better breeding*; that being a portion as far beyond riches, as the Soul is beyond the Body, as an entailed estate is beyond a few moveable goods. They who read the History of the

Worthies

Worthies of *England*, shall find some of our greatest Divines, Lawyers and Physitians, had their Originals from the Plough †: and why may not God do as much for yours, and thereby make them more publick Goods to their Generation?

† *Excasa vir magnus exire potest & ex deformi humilique corpusculo formosus animus & magnus.* Senec. ad Lucil.

But for your selves, and for them that are born, and likely to live and dye Rusticks, you must make up your want of outward accomplishment with *inward integrity*. The less smooth and polisht you are in behaviour, the more sincere and plain be you in your heart. It was the Character of the *Athenians*, that they could speak well, there was the University of Learning; but the Character of the *Lacedemonians* was, that they could do well. So though you cannot speak eloquently, yet if you can walk uprightly and faithfully, you will be Courtiers in Heaven at the last. Though you cannot read a letter in the book, yet if you can, by true Assurance, read your name in the *Book of Life*, your Scholarship will serve. Though you cannot couch your words in order to men, yet if you can say your errand unto God, he will accept you. If you cannot write a word, yet see you transcribe the fair Copy of a godly, righteous, and sober life, and you have done well. *Christ Jesus* was not *Magister Scholæ, sed vitæ*. And if you never get to be good Scholars, yet see you be good Christians, and then you'l sit above your Landlords in Heaven, if they do not look about them.

And thus you see the Inconveniences of the Husband-

Husbandmans Calling, which I have described to be an allay, to ballaft him, leſt he ſhould be proud of his Excellencies, and forget himſelf, leſt being ſo well on earth he ſhould forget heaven; and that by feeling the effects he may be ſenſible of the evil of our firſt Fall, and mourn for it, which hath made his labour painful, his gain doubtful, his troubles great and his ability ſmall. And yet if he lift up the Scales, he will perceive the comforts of his Calling many, and the Inconveniences few and that the Lord hath tempered his Cup with great wiſdom, and loving kindneſs, and left the beſt for him in the bottom.

CHAP. V.

Cap. 5. The Temptations of the Husbandmans Calling, and *Preſervatives.*

The Temptations of the Husbandman and the Preſervatives.

WE are now arrived at the Fifth Head which is to inquire into the *Temptations* incident to this calling. Paradiſe it ſelf was not without them, and in every Calling we muſt expect them. There are Temptations of *ſuffering*, and temptations *to ſin*; the one mentioned *James* 1. 2. the other, *ver.* 13. It is cause of joy when we fall into temptations of ſuffering, eſpecially for Chriſt; many account it

when they escape such temptations, but we ould rather account it all joy when we meet th them. It's cause of sorrow when we are mpted to sin, though we are apt to think our ves made with such temptations: And many these have invaded the harmless Calling of e Husbandman. But to be fore-warn'd is the y to be fore-arm'd; and though he be assaul- d, yet he is not forsaken. He hath a Father t will *not lead him into temptation*; which is t only his daily prayer, but his chiefest care; hat though his Mothers children have made n Keeper of the Vineyards, yet his own ineyard may be kept.

SECT. I.

§. 1.

THE First Temptation of the Husbandman is, *Earthly-mindedness*. The Earth is his element, therein is his business, and there he is in danger to lose his heart, as it is said, *John* 3. 31. *He that is of the earth is earthly, and speaketh of the earth.* The Husbandman is sprung as it were out of the earth, and the frame of his heart is prone to be earthly, and his words are much of the same subject. As it is impossible to behold the Heavens above us with one eye, and the earth under our feet with the other; so it is a very hard business, to have the eye of the Soul upward, and the eye of the body downward at the same time. The World looks little when

Earthly-mindedness.

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one is in Heaven a great way off it; but wh
on it, it looks vast and great. On a mounta
whole Fields at a distance look no bigger th
a leaf of this book; but he that is at them fin
them bigger. And a small Hat held near o
eye, will hinder our sight of the Sun, more th
a great Mountain at a distance. O Sirs, t
Husbandman is near the Earth, and it loo
great in his eye, and indangers to fill the hea
and all; it swallows up his heart, and devou
his time, and dulls his spirits; he is ready to a
count these things the greatest things, becau
they are next him, and he lives in them, an
upon them; he looks on his money, and see
more beauty in it, than in the Sun that shines
and the face upon his Silver, he thinks th
beautifullest face in the world: the lowing o
his Cattel, is better Musick to him, than th
best Musick, and a good Crop more welcom
(suppose him yet without an eye of Faith) tha
all the Promises in the Bible. *Psal.* 17. 14. *De
liver me from men of this world, which hav
their portion in this life, and whose belly thou fil
lest with hidden treasures.* When the *belly* is ful
of the hid treasure of the Earth, the *heart* i
often empty of the hidden treasures of Hea
ven. Described again, *Phil.* 3, 19. *Who mind
earthly things.* To have earthly things is a
mercy, but to mind earthly things is a curse.
And this is his temptation; herein is his Cal
ling, and herein is his temptation. You know,
it is hard to touch pitch without defilement;
where both hands are full, much adoe to keep
the

e heart empty, and especially when riches increase, the heart is set on them. O what carnal sight hath a man of the world, to see his ock of Cattel stand and increase, when his elds are well grown, and his barns filled: the omforts of Heaven only exceed it. *Thou hast gladness into mine heart, more than when eir corn and wine increased, Psal.* 4. 7.

The choicest of his thoughts are prone to be ent on these things, and his Soul cleaveth to e dust. Poor man! though he be never likely have great things in the world, yet his head full of *Proclamations* (as we say) and his art of distractions. Much adoe to dwell on rth, and live in Heaven at the same time, or r him to have the heart set on the other orld, that hath this world set in his heart.

But that I may not discover the *diseases* of is Calling, without prescribing some *cure* ereof; I shall add to each Temptation an *ntidote* or two, if you will resolve not only to *prove* them, but *apply* them.

1. One Preservative from this Temptation ll be, to consider the nature of your Souls, excellent, that they are capable to know and oy God himself; they are company for an ngel, they are nobly descended: Now to de-ade these, to bury them in a furrow, to make em stoop to the slavish service of the world, unworthy and unreasonable; † as if a man d golden Mills to grind nothing, but for rse-bread, with them. It's enough for the rpent to eat the dust all his dayes, your souls e created for an higher end. 2. And

1. *Preservative.*

† *Rebus non me trado, sed commodo.* Senec. de Benef.

2. 2. And then, consider the uncertainty of these earthly things you set your hearts up *Prov. 23. 5. Wilt thou set thine heart upon th which is not?* Mark, it's not worth looking much less setting thy heart thereon [*that wh is not*]; things that fade, *are not*, they have being worth speaking of. And it follows, *riches certainly make themselves wings*; if body steal them, or take them away, yet th make themselves wings; *certainly* they away, and *flee*; not only depart fairly, or tu haste from you, but *flee* from you; and would mind such fading trash? They will you a sweet song, like the bird by your w dow, but they are gone, you have them not Cage: And who will fall in love with a Sp row on the house top?

3. 3. Be often in the Scriptures. That's Heavenly Book, and will best cure an ear heart. To converse with the world, will m you worldly, but to converse with God, make you heavenly. There God will tell the vanity and vexation that is in all ear things; there he will shew better things, durable riches and righteousness. The D can shew you on a Mountain all the glor the world, but on the *Pisgah* of the B God can shew you all the Glory of Hea You can hardly come out of the Script without a divine frame, if you will read with all your heart. *The Law of thy m is better to me than thousands of Gold Silver.* Two or three *Scriptum est*'s dash

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disgraced all the glory of the world, and the God of it also.

4. Be exercised oft in Meditation. As tillage changes the nature of some barren grounds, and makes them better; so Meditation changes the complexion of the soul, finds it poor and leaves it rich, lifts up the soul to converse with God, familiarizes the invisible things of God to the soul, and makes a man at home in Heaven, and a stranger on Earth. He that will think with all his heart on God, can think but with half an heart on any thing in the world. When the soul hath been a while above, what's a house or field in comparison of God? what's a Crown, or a World to him that sitteth on the Throne? *Whom have I in Heaven but thee, and there's none on Earth I can desire like thee,* Psal. 73. 25.

4. A Saint should go through the world like one in a deep study. Mr. *Swinnock. Meditatio quasi mentis ditatio.*

SECT. II. §. 2.

THe Second Temptation of the Husbandman is, *Discontent.* He hath divers crosses, and these provoke him to murmure against God. He hath but narrow comforts of this life, and this occasions some grudgings at his own condition. His shooe pincheth him, and he cannot hide it. Unless he be Master of much Grace, he frets, he fumes, he thinks the world is unequally divided; he takes himself some-

Discontent.

ſomething neglected, and injured. His houſe is ready to fall, his children want cloaths, his rent day is near, and his money far off; his comforts are diſcomforts, his things are nothings, and thus he grudges becauſe he is not ſatisfied, God himſelf can hardly pleaſe him. The *Lord* hath helped him in forty things, but he is in a ſtrait again, and now that is forgotten. God takes no care of poor men, his Lot is worſe than every ones; never had man ſuch a life, would he were in his grave, he ſhould then be quiet; and thus poor man he thinks he hath reaſon on his ſide, and that he hath cauſe to be angry.

And then, the injuries, calumnies and treſpaſſes he meets with from his unjuſt neighbours, theſe grate again upon his angry humour, and inflame him again, never man had ſuch neighbours; one treſpaſſes on him on *this* ſide, another ſues him for treſpaſs on the *other* ſide. A Thief goes away with a Sheep or an Horſe *this* way, the Fowls and Mice they purloin away his Corn *another* way. His Landlord exacts upon him, every one wrongs him, and he muſt be a *Stock* or *Stock* that were inſenſible. But theſe things meeting with a weak Chriſtian, weary with labour, tempt him ſometimes to ſay, *My ſoul is weary of my life — I will ſpeak in the bitterneſs of my ſoul*, *Job* 10. 1. and alas! ſo he does, if Grace prevent not: his wife ſhe is chidden, his children beaten, his ſervants turned out of doors, his neighbours reviled; and then after all he

frets

frets at himself, grieves and mourns for his folly, and opening his eyes, sees Gods hand in all, and *blesseth the name of the Lord.*

Preservatives against this Temptation to Discontent are, Discretion, Supplication, and Consideration.

1. *Discretion.* Most of your vexations are the effect and consequence of your indiscretion; hence many of your straits come: had you ordered business wisely, you had never been in them; hence many of your losses, many trespasses, and the vexations from them have flowed; and therefore you must study to be wise, *Psal.* 112. 5. *A good man guides his affairs with discretion*, and so comes to be able to *shew favour and lend.* A wise man discerneth time and judgment, orders things in their season, and so layes in little fuel for discontent; whereas the foolish man by his rashness leaps into troubles and straits, and then fumes and roars like a wild Bull in a net, all the house cannot hold him. And especially young householders, that have leapt into that condition hand over head, erre herein; The rashness of their youth layes up for the discontents of their old age. And Parents are to blame herein, that do not fill their children with advice, and all kind of wisdom, before they launch out into this sea of worldly troubles: They send them away with Portions and Estates, but how few are they that spend a day or an hour in directing them with wise counsel, whereby they may live well here, and better hereafter,

A little wisdom would prevent a great deal of Discontent.

2. *Supplication.* Beg of *God* a meek and quiet Spirit, which is of so great price in the sight of *God*; and watch after your Prayers, not only how the Lord answers, but how you endeavour: he that prayes against Discontent, binds himself to watch and strive against it, or else his prayers are sin. Beg an humble heart of *God*: the humble man is seldom discontent; he thinks the least of mercies is good enough for the chief of sinners. Here's a poor house, course fare, hard lodging, unkind usage; but 'tis good enough for me: any thing that's abated of hell is meer courtesie: If I may have but bread to eat, and rayment to put on, it's fair for such a one as I. And then beg a mortified heart to all that is in the world. When the heart is dead to the world, worldly troubles do not trouble him. When the Souldiers saw *Christ* our Lord was dead, they would not break his bones. He that's dead to the world will save his bones whole: when crosses, straits and troubles come upon him, why, they return to *God*, saying, yonder man is dead already to the world, his heart is crucified to it, he feels nothing, so as to be distempered by it. When they strip dead men, they struggle not; you may take all, they trouble not at it. O beg such an heart, that *God* may do what he will with thee, that *his will may be done*; and this prayer will procure patience, and help against Discontent.

3. *Con-*

3. *Consideration*; of the *evil* and *folly* of this Sin: It strikes at the Soveraignty, Wisdom, Power and Love of God, at one blow. Against his *Soveraignty*, as if he rul'd not things well, or knew not what to do with his own. Hence this sin is call'd Rebellion, *Num.* 16. 14. with 17. 10. There *God* calls them Rebels; and why? *Because*, said they, *thou hast not brought us into a land flowing with milk and honey, nor given us inheritances of fields and vineyards.* Thus thousands in their hearts reproach *God*, and say, Alas! my lot is fallen ill. I have neither house, nor ground, nor clothes as are fit for me. Take heed, go on no further in thy complaint; this is Rebellion.

It wounds the *Wisdom* of *God*, as if he knew not what to do for us and with us. We would abhor to say this of *God*, but in effect we proclaim it by our Discontent. His wayes are sometimes *dark*, but alwayes *just*; sometimes intricate, but alwayes wise. *Naomi* thought that she and hers were quite undone: but even then *God* was providing a stay for her in her old age. No, sayes the male-content, if things had sorted to my mind, it had been far better than it is; as if you should say, If *God* had taken my way, he had hit it.

Also this puts a check upon the *Power* of God: *Can God give flesh?* Can he help me in this or at straits? O I am undone, there is no remedy: As if his wayes and his thoughts were like mine and mine. How oft hath he helped me at a dead lift, when the Lease was to take,

thy Rent to pay, thy Children to dispose? And therefore why should you fret or repine at the straits and crosses that do befall you, as though his hand were shortned, or his ear heavy? Sure he that helps Kings, can help Husbandmen in their need.

And then it strikes at the Love of God. No Father can be so careful of the good of his Child, or Husband of his Wives happiness, as *God* is of each of you that belong to him. And why will ye be displeased at his proceedings towards you? Hear what he saith, *Jer.* 32. 41. *I will rejoyce over you to do you good, and will plant you in this land assuredly, with my whole heart, and with my whole soul:* as if he should say, I am glad in my heart, when I can have a fit opportunity to do you good, and I do it with my whole heart and soul. Nay, sayes the discontented man, things fall out with me to the worst, spite it self could not order worse for me; such unexpected, such intollerable troubles and vexations. How doth this grieve Love it self, that is ordering every thing for thy good, and thou cryest, All these things work against me. And here's the evil of it.

And the *folly* also of Discontent is manifest; for it produces no good, and procures much evil: no good comes of it; I refer me to your experience, whether ever your Discontent did mend the matter? From the chief evil (Sin) no good can come. What folly is this, for a man to fret, and stamp, and play the *Bedlam*, an hour or two to no purpose? it matters nothing at all

he better. Nay, it procures much evil, disheartens thy wife, discontents thy family, distempers thy self, and wounds thy soul, and grieves away the good Spirit of *God*, and all to no purpose. O consider of these things, and never be discontented again.

SECT. III. §. 3.

III. THe Third Temptation of the Husbandman is, *Forgetting God, and depending upon second Causes*. His Calling lying among the Creatures, at some distance from God, he is prone by trading with things seen, to forget things unseen; like a man in a Mill, cannot hear the voice of *God*, for the clacking and noise it makes. It is the peculiar happiness of the Minister, that his very calling lies about *God*; he dwells at Court every day; he needs do little else, but contemplate *God*, and perswade others to him. But the Husbandmans business lies much among the Creatures; he must study the Earth as well as the Heavens; and you know, the hired Servants that are out in the field, may more easily forget their Lord, than they who wait on him in his chamber. There are many in the world, that have little else to do, but think of *God* and their Souls; but the Husbandman he hath many things to

Forgetting God, and depending on second Causes.

think on, many things to care for besides; and the Moon of the world doth interpose and hide from him the sight and beams of the Sun of Righteousness: and because *God* is out of sight, he is too much out of the mind of the Husbandman. If the year be fruitful, he is ready to give the honour thereof to the goodness of the ground, or to the skilful husbandry thereof. If it be unfruitful, he is apt to conclude such and such a thing was the cause, not looking to the *First Cause*, the Mercy, or Justice, or Providence of *God*, which doth order and govern the growing of every grass pile, and the blasting of every single ear of corn upon the earth. *But none saith, Where is God my Maker, who giveth Songs in the night? Job* 35.10. When the rain distills, and makes the fields to smile, how readily does the Husbandman cry out, O the sweetness of this rain! but how unready is he to break forth and say, O the sweetness of that *God* that gives it! And to help on this neglect of *God*, most languages have made those words *Impersonals*, that signifie Rain, Snow, and the like, which must have no Nominative case; ——— *It Rains, it Freezes, &c.* as if men were loth to acknowledge *God*, in those peculiar works of his Providence. When this part of his field misses, he is far proner to take notice of the badness of the Earth, than of the anger of Heaven. When his Cattel miscarry, his eye is quicker upon the improvidence of his Servants, than on the providence of his Master in Heaven. But none saith, Where is

God

God my Maker? And so, because we cannot discern his *finger*, he is constrained next time to lay on his *hand*, and awaken us to feel and see him.

Thus the honour also which is due to *God*, is often laid at the feet of second Causes, and men bless the hand that reaches, and not the hand that sends it. If Grace be not predominant in our Husbandmans heart, you shall more commonly hear him, when he is reaping his Corn, commend the *goodness* of his *ground*, than the *goodness* of his *God*, and declare to his neighbours his own skill, with great freedom and frequency, but speak of *Gods* blessing, which was *All in All*, seldom, and with much straitness.

The *Antidotes* against this Temptation are, 1. A full Perswasion of the General Providence, and particular influence of *God*, the First Cause over all, and into all Second Causes: hence they are called Second Causes, because of their relation and dependance on the First. See the Genealogy of Corn and Wine resolved into *God*, *Hos.* 2. 21, 22. Hence some of the very *Heathen*, when they went to plow in the morning, they laid one hand on the *Plough*, (to speak their own part, to painfulness) and held the other hand up to *Ceres*, their Goddess of *Corn*, to testifie their expectation of Plenty from her. It is God alone that crowns the year with his Goodness, *Psal.* 65. 11. He bringeth the wind out of his treasures, he giveth the

former and latter rain in their season; *he causeth his wind to blow, and the waters flow*, *Psal.* 147. 16. Not a drop of rain, but he makes and sends it, and tells it where it shall fall. When the Sun shines, or showers fall, do but draw by the curtain, and by faith you may see *God* in the thing, *Deut.* 11. 15. *And I will send grass in thy fields for thy Cattel, that thou mayest eat and be full.* Does thy grass grow well? *God* from heaven sent thee that grass: Does it wither, parch and fail? *God* hath sent for thy grass away; and that he never does without good reason: And therefore under the Law, *Exod.* 23. 16, 19. *God* called for the first fruits of their land; partly to let them know who it was that gave them, and charges his people, *Deut.* 8. 18. *Beware least thou say in thy heart, my power, and the might of my hand hath gotten me this wealth: but thou shalt REMEMBER the LORD thy God:* for *it is he that giveth thee power to get wealth.* And all thy Endeavours without his Blessing are, as *Cæsar* said of *Seneca*'s writings, *Arena sine calce*, they fall asunder. Look thou therefore at *God* in all things. The *Finger* of *God* may be seen by an *eye* of *Faith*: there is no Event so great, nor any so small, but the hand of *God* is in it. And O how canst thou forget *God*, when thou mayest hear from him, and see him every minute? Though you see not his face, yet you may discern his footsteps. Go into the field, and he hath been there; return into thy house among thy children, and there hath he been before thee. Thou

mayst

may'ſt meet him in every mercy, and feel him in every judgment.

As the Wife therefore is ſometimes angry with what the Servant is doing, till he tell her that his Maſter appointed him, then ſhe ſays no more: So when croſs accidents fret thee, and ſecond cauſes walk contrary to thee, remember the *firſt Cauſe* hath bidden them, and reſt content. If the bottles of heaven be ſtopped, knock at *Gods* door, and he will open them, *Jer.* 14. 22. *Are there any among the vanities of the Gentiles that can cauſe rain, or can the Heavens give ſhowers? Art not thou he, O Lord our God? Therefore we will wait upon thee, for thou haſt made all theſe things.* Three Keys the Jewiſh *Rabbins* often give him; the Key of the *Womb*, the Key of the *Grave*, and the Key of the *Clouds?* implying, that none but he can unlock theſe.

Learn then to ſee *God*, to ſeek *God* in all things. Satan cannot enter into an Hog without divine appointment. What can one think more caſual and independent on *God*, than the *Sabeans* and *Chaldeans* taking away *Job's* Cattel! and yet he looks beyond them at *God*. The *Lord* hath taken away; and this contents him. This *opens* our mouths to praiſe him for mercies, and ſtrikes us *dumb* from repining againſt him in croſſes. *I was dumb, I opened not my mouth, becauſe thou didſt it.* Look through all Creatures and Providences as through a Glaſs, and behold *God* diſpoſing thee and them with infinite wiſdom; ſo wilt thou meet *God* every

ſtep,

ſtep, and keep correſpondence with him, though mediately, all the day long. As it was with *Saul* and his fellow travellers, *Acts* 9. 7. They all heard a voice, but none, ſave *Saul*, ſaw *Jeſus Chriſt*: So any man perceives the external ſenſible effects of providence, but it's the Chriſtian Husbandman, that ſees God in them, and adores him. Every Rivulet guides him up to the Fountain, and ſeeing his works, he preſently aſcends to the Workman, and finds his God in all things, and all things in his God.

2. A ſecond Antidote is, the conſideration of the folly and danger of depending on Second Cauſes. *Folly*, for nothing can move, much leſs help without God; a vain thing to ſtir the ballance of the Clock or Watch, except the ſpring and great wheel ſtir. All Creatures are but poor, little wheels, that can do you no good without the firſt Cauſe. God muſt ſay the word; if he hiſs to the Flies, they come amain; and therefore loſe thy time no more in ſoliciting poor ſecond cauſes, or depending on them, but knock at the right door, and you will find God ſtill within. *Some truſt in Chariots, and ſome in Horſes, but we will remember the Name of the Lord our God.* In vain is Salvation looked for from the hills, from *God the Lord* is the ſalvation of his people. Make thy ground as good as thou canſt, but then truſt not in the goodneſs of thy ground, but in the goodneſs of thy God for a plentiful crop; *Non Solum, ſed Cœlum facit fructum*; It's not the Earth, but the Heaven that ſends the Corn. Manure and prune

prune thy Trees with all thy Art, but then depend on Gods blessing for store of fruit: for the Creature can do but what it's bidden, and therefore it's folly to depend thereon.

And consider the *danger* also; for when it's depended on, it is in danger of a blast, and you are in danger of a curse. God will not give his Glory to another, nor suffer his Creatures to wear his Crown; and therefore he many times smites the Field, the Beast, the Horse, whereon you depend too much. If you make but a Trench for water, and have no dependance on God, he takes it ill, *Isa.* 22. 11. *Ye make a ditch also,——for the water of the old Pool; but ye have not looked to the Maker thereof, neither had respect to him that fashioned it long ago.* Hereby also you invite a curse upon your selves; for God hath said, *Jer.* 17. 5. *Cursed is the man that maketh flesh his arm, that trusteth in man, and whose heart departeth from the Lord.* And if you run such an hazard by trusting in man, how will you escape for depending on any other inferiour creature, below God himself? Read and believe the whole truth of this, and nothing but the truth, *Psal.* 144. 10, 12, 13. *It is he that giveth salvation unto Kings,*— that maketh our Sons as Plants,——our Daughters as Corner-stones,——— our Garners full, our Sheep fruitful, our Oxen strong. Let the Husbandman therefore make God his friend, and then he is at league with the very stones of the field, and whatsoever he doth shall prosper. Be sure that he be sollicited every day by prayer,

prayer, and crowned with praiſes: and then ſecond cauſes are thine own. Uſe means, but truſt not in them. Let not your Faith *ſtifle* your Induſtry, nor your Induſtry *blind* your Faith. Let your hands be buſie in the ſecond cauſes, but let your heart be firſt on the Firſt. And as the ſweet *Pſalmiſt* adviſes, *Pſal.* 37.3. *Truſt in the Lord and do good:* So (mark *So* and not otherwiſe) *thou ſhalt dwell in the Land, and verily thou ſhalt be fed.*

§. 4. SECT. IV.

Envy at Superiors.

IV. THe Fourth Temptation of the Husbandman is, *Envy at his Superiours.* And by this Temptation fell the ſecond Husbandman in the world. *Abel* ſat above *Cain* in the favour and acceptation of God, *Gen.* 4.4,5. and for this *Cain* was wroth, and his countenance fell. He that ſhould have bleſt God for his Brother, and examin'd himſelf, he takes it ill at God, and ill of his Brother, and is the death of him; as envy uſeth to purſue its object to death, he kills him down right, becauſe he was exalted in Gods eſteem above him. And ever ſince, the ſpirit that is in the Husbandman is prone to luſt unto envy. His Landlords temptation is to deſpiſe him, and his temptation is to envy his Landlord. He can hardly

hardly come to Town, but he envies the eaſe of the Tradſeman: he can hardly ſee the fine houſe of the Gentleman his neighbour, nor the fine clothes of his Wife or Children, without an envious eye, nay, the painful life of his faithful Miniſter he is apt to envy, as if he had a degree of eaſe and honour above himſelf; yea, except grace prevent and mortifie, there lies at his heart a perpetual grudge, and ſecret ſpite at all Magiſtrates, Miniſters, great and wealthy Men, all which he thinks do him wrong, becauſe he ſweats, and they do not; he pays the money, and they receive it; he gets it, and they ſpend it, though moſt of it returns through his hands again. He knows no reaſon, why ſuch being made of the ſame mold, and perhaps born of the ſame Stock with himſelf, ſhould live in ſuch brave houſes, wear ſuch coſtly apparel, and fare at ſuch an high rate; when he hath his head full of cares, his bones full of pain, and hath hardly meat to eat, or time to eat it; when his Landlords Horſes lie in a finer houſe than he, and his meaneſt ſervant wears a cloth beyond him.

This Temptation meeting with a proud temper, doth much diſfigure our Husbandman, and makes him ſpeak reproachfully and unadvitedly with his lips. *This one fellow came in to ſojourn, and he will needs be a Judge*, ſaid they of *Sodom* to *Lot* the wealthy, *Gen.* 19. 9. What are theſe idle Gentry good for? See their intolerable pride and height. What needs ſuch decking of a walking Dunghill?

worſer

worser clothes might serve: Would they were tyed a while to our fare. Never good world since there was such a distinction between Princes and Peasants, between rich and poor: Nay, if their humour were not curb'd by grace within, or fear without, they would actually dispossess their Superiours of their right, and deal as *Abimelech* by *Isaac*, *Gen.* 26. 16. *Go from us* (sayes he) *for thou art much mightier than we.*

The rich they are sick of their poor neighbours; and the poor are as sick of their rich Superiours: and there is a levelling Principle in the hearts of common people, that can endure no Superiour; as there is an ambitious one in Great ones to abide no equal. Nay, the Husbandman is apt to think that he hath Reason on his side, yea, and God Almighty also, that God loves none that are richer than he; and because he finds that the Gospel hath included the poor, he thinks to exclude the rich; and comforts himself after all with this, that in Heaven he shall sit above them, if at least any of them come there. Thus he pleases, but mostly frets himself at the Grandeur of Superiours, and instead of chearing himself, he torments himself at the comforts of his betters.

But doth he well this while? Is he indeed in the right? And hath providence done him wrong, or doth God throw down riches and greatness winking, and bestow honours at adventures? Nay, my beloved, this is but his Temptation. The holy Husbandman will not yield

ield to these thoughts, he is of another tem-
er. But though this Cockatrice must be crusht,
nd Antidotes sought against this malignant
umour; yet I dare not plead for any of the
xcessive gallantry, or costly superfluity, either
n fare, building, or apparel, that is in use with
ny; nor for an idle, unuseful life, for any man
r woman in the world; (Our Father *Adam*
imself, if he were alive, would not desire it)
may not speak one word for these; nay wo,
o to them, if poor men perish for want of
ecessaries, while they swim in their superflui-
es, and relieve them not: Sadly and certain-
y shall they rue it, with the rich man in the
Gospel, if they make their Tenants groan by
he racking of their Rents, that they may sing
n the multitude of their frolicks. If their sit-
ing on your shoulders do not raise them nearer
leaven, but only squeeze down you to the
arth, they will have a full cup of wrath made
eady for them in due time. But yet in the
ean while, if ye will be Gods *Husbandry*, if
e will be Gods *Building*, ye must not envy
hem, no not at all.

To *Preserve* you then against this Tempta-
ion;

1. *Study the real evils or troubles, as well as the seeming happiness of your Superiors.* You
ee their Glory, but alas you do not see their
isery; you envy the bravery of their Appa-
el, but you would pity them if you knew the
Diseases and Distempers that are often under

it;

it; you see their stately houses, but you see not the cares, the fears, the discontents that many times lodge within them; you grudge at their full Tables and delicate fare, but if you consider the great reckoning they have to pay, you would pity them at your heart. Their hazards, and troubles, and temptations at present, besides their danger to come, do far surpass their enjoyments, and do rather crave your compassion than your emulation: For,

1. They are in perpetual danger of falling from their height. If you saw a man advanced to the top of some high pinnacle, and there shaking by every blast, would you not pity such a man? Who would envy that mans advancement? Such is the condition of great men: they are higher than you, but then their hazard is greater, and their fall the sadder; every wind shakes them, and their fears drink up a great deal of their Joyes: And then,

2. Their troubles are proportionable to their greatness: You have small debts to pay, and they have great debts to pay, and find it as hard to discharge them as you find yours: and for one Husbandman, there are two or three Gentlemen that dye in debt: You have crosses in your Children: why, they have greater: And the *Sun* and *Moon* in their habitations, do sometimes eclipse one another, and cannot be fixt in the same firmament. You have injuries offered you, and so you are drawn into suit; Alas! they are seldom out of suit: You are provoked by evil words

now

now and then, they likewise have their affronts, that pierce them far deeper than yours do. And then for health that epitome of mercy, you are indeed sometimes sick, alas, they are seldom well: they must eat and drink by rule, and do find far less sweetness in their meat and sleep than you do; and must these be envyed? And then, you must needs imagine their cares do exceed yours; and cares, you know, are the heaviest of your load, and herein they do as much exceed you, as in their estates; care to get, care to keep their own, care to borrow, and care to pay; care to get, and keep their reputation; and housholds cares must needs be many: and all these cares and troubles are herein heavier than yours, in that they are more unexpected, and they are less prepar'd for them; and you know the more tender the skin, the deeper the iron enters thereinto.

And 3. As their Troubles, so their Temptations are very great. A wise man would not have their Estates a year, for the Temptations they have in an hour. The greater the Man, the greater is his Temptation. O what temptations have they to Pride, to Flesh-pleasing, to Covetousness, to Atheism! What fuel do their Estates lay up for these sins? How hard is it to have full Barns, a vast Estate, and that entail'd, without a Soul at ease? You little think what their danger is, how readily a man forgets God, when he is full. I dare say, thou that envyest him, wouldst be worse than he, if thou hadst his Estate. What a strong temptation

tion is it to oppreſs, when a man knows he can do what he liſt? The having of much, is a mighty incentive to hunger for more. So that every way thy Superiour is ſuperiour to thee in temptations, and therefore his condition not to be envied.

And then 4. If you think of their future hazard, you have ſmall need to envy them; for it is a thouſand to one, they miſs of Heaven, and go to Hell: and therefore as the *Souldier* that was ſentenc'd for ſtealing Grapes, and reproach'd by his fellows for eating them ſo buſily, as he was going to execution, anſwer'd, *Do you grudge me the Grapes that I muſt pay ſo dear for?* So you have little reaſon to grudge them the Eſtates, for which they muſt pay ſo dear. This is the Portion of their Cup, if they be without Chriſt; And if thy Superiours be good men, thou ſhouldſt love and honour them, and never envy them.

2. *Study the Wiſdom and Word of God.* As he may do what he will with his own, and thy eye hath no reaſon to be evil, becauſe his is good; ſo a little modeſty would tell thee, that he hath wiſdom to know where to beſtow his gifts. Alas! for thy part, he ſees that thy neighbours high Eſtate, and thy high ſpirit would undo thee: he knows what's fit for him, and he knows what's fit for thee: he knows a Competence, and Heaven at the end of it, is enough for thee, if thou be his Child; and it is too much, if thou be his Enemy. He knows the better temper, and other uſefulneſs he may be of

of, which shall not go without reward: and while thou hast more than thou deservest, what needest thou care what God bestows upon others.

And then if you will look into the Word of God, you will quickly see their end. † *That they are set in slippery places*, that they are *fatted for the slaughter*, and who envies the stalled Oxe his large allowance? * That *the upright shall have dominion over them in the morning*; † That they *are brought into desolation as in a moment*, and *utterly consumed with terrors*; That *their utmost happiness is but a dream*; That where the Scripture counterh * *men of low degree vanity*, it determineth that *men of high degree are a lye*. And therefore in the name and words of the most High I admonish thee, *Psal.*49.16. *Be not thou afraid when one is made rich, when the glory of his house is increased: For when he dieth he shall carry nothing away; his glory shall not descend after him.*

† Ps.73.18. * Ps.49.14. † Ps.73.19. * Ps. 62.

And thus you see how much against Reason, how much against Religion it is, to have a rising thought of envy against your Superiours; which Considerations may work with you, and Prayer joyned to them will work with God, to bring your spirits level with your Estates, and rather to pity than envy that Crown, that's so garnisht with *Pearls* without, and lin'd with *Tears* within.

§. 5. SECT. V.

Negligence of, and Deadness in holy Duties

V. THe Fifth Temptation of the Husbandmans, *Negligence and Deadness in holy Duties*. I say, this is his Temptation, not that it is his usual sin, if he fear God: for you shall most commonly at his door hear as grave, and serious, and pathetical a Prayer, as at the Parsons of the Parish; but yet through the multitude of his business, and the weariness of his spirits, he is often tempted to deadness in the Service of God in his Family, and in secret, and sometimes to neglect and pass it over. Alas, you can have of a man but his strength; and that ere the Sun be set, is most an end spent and gone; so that when he comes to Prayer, his heart is asleep, and a little thing would hire him, if he durst, to skip over that good work; by which in very deed he gets and saves more, than by all his dayes work besides. As when *Moses* spake of sacrificing to God, *Pharaoh* still spake of work to put them off: So when God calls to worship, the World calls to work, or the Flesh to sleep. Or if the Fear of God, or a constant custom do engage him in his duty, he dreams through it, and is contented that it's over, though he have done nothing but displeased God therein. If the day had been two hours

hours longer, he would have found ſtrength to do more work; but he hath no might for God, or ability for heavenly buſineſs. The Fiſh is ſcarce ever weary of ſwimming, becauſe the water is her element; but on the dry ground ſhe is ſoon weary: So our poor Husbandman hath ſtrength for two days in the earth, which is his element, but hardly vivacity and ability for half an hour in the precious ſervice of his God: he is like a Bee that hath loſt her ſting, dull and droniſh: Alas, he hath loſt his ſpirits, and hath nothing, but weary limbs, and a dead heart, to preſent to God.

And Soul-work never goes on, unleſs we have a mind to work: as they, *Neh.*4.6. *They built, &c. for the people had a mind to work.* O when a man hungers for prayer-time more than meal-time; when all buſineſſes are dry, and all Companies taſte of the Cask but Gods; when a man can ſee more glory and beauty in one verſe of the Bible than in all the Corn in his field, when the Soul doth really haſten through all other buſineſs, and cry, *O when ſhall I come and appear before God!* then the work of God and the Soul goes on; then duties of worſhip are welcome to him, and well done by him.

And thus it is with our ſerious Hnsbandman, that uſes the world that he may enjoy God, and not the contrary, that rids his work that he may go to prayer, and rids not prayer out of the way, that he may go to work. But alas, all Husbandmen are not of this mold, hap-

py they for ever, if they were. Abundance of them think, when they have supped they have a Writ of ease to go to bed, and let them pray that have nothing else to do. And though they are seldom so weary, but they will think upon their bodies, and take their suppers with them ere they go to rest, yet they dare venture to forget their souls, and steal to bed without a blessing.

And so in the morning, the world calls on so hard, that prayer is neglected in the morning; and at night the flesh calls for ease, so that prayer is neglected at evening: or if something be done that way by reason of custom or conviction, alas the wife she is sleeping in one corner, the child in another, the servant in a third; when they should all of them be wrestling might and main with God for mercy for their souls.

And then, when the Sabbath comes, the poor Husbandman lies under great temptations, to make it a *Play-day* for his body, and yet no *Work-day* for his soul. He that can rise early every morning, takes his ease that morning, and the Bells do hardly raise him up: And then in the Assembly, the easier is his seat, the readier is he to sleep, while his weightiest affair is in hand: Or if the Church be far, or the weather frown, or his finger ake, a small matter shall keep him at home; though perhaps (as it was the case of *Thomas the Apostle*) that very day he might have seen *Jesus Christ* to his eternal comfort.

And here is the Husbandmans Temptation,

Negligence

Negligence and Deadneſs in holy duties. But what *Preſervative* can we preſcribe againſt this temptation? Theſe two at preſent. 1. More Zeal. 2. Leſs Labour.

1. *More Zeal.* Zeal is Religion boyling hot. And a warm heat in a weary body will be active. Zeal revives the languiſhing ſpirits, infuſes new ſpirits, makes a man all ſpirit for the time. This in a falſe Religion will raiſe a man to his Oriſons at Midnight, ſend him ſome hundreds of miles on Pilgrimage, make him ſweep the Church with the hair of his head, lame his knees with Prayers, and blind his eyes with tears. In the true Religion this works more languidly, it's true, (men ſwim faſter down than up the ſtream) but more regularly, and doth animate a gracious heart wonderfully in the ways of God; makes *the lame man to leap as an Hart, and the tongue of the dumb to ſing.*

The godly Husbandman remembers, that his chiefeſt buſineſs every day is with God, and the hardeſt of his work is on his knees; and ſo buckles to it, and is in good earneſt, and ſweats even at his eyes. The more zeal, the more forward to what is good, and the more unwearied in it. And it is good to be alwayes zealouſly affected in a good matter, *Gal.* 4. 18. The ſervice of God is the beſt matter in the world, and it is not enough to be *well* affected to it, but to be *zealouſly* affected in it. The wiſe Husbandman conſiders, that in all likelihood the load of his whole dayes work will be thrown off at night, except prayer do bind it on; that

he cannot be a gainer, if his soul lose its spiritual life and strength; he knows if he leave off his meals, he must go with thin sides, and if he omit his prayers, he must go with a thin soul. Alas, what will you be the better to pay your Rent, and to run in arrear with God? to keep your time with your Landlord, and break time with God, your *Landlords Landlord?* What good can your meat, or clothes, or estate do you, if it be not blest by prayer? or how can God and you be friends, if you keep not correspondence? cannot he, yea, will not he make thee amends by the years end, for an hour in a day spent with him? Alas, you may get more in half an hour by prayer, Psalms, reading, to wit, some grains of true grace, than by your hardest working all your lives, yea, than all the world is worth, and why then will you stand so with God for a little time? He that gives you all, will you stand with him for an inch? If your servant should tell you, when he hath neglected a business of concernment, he could not help it, for he had business of his own, would it please you? so neither will it please God when you omit prayer, *&c.* that you had other business, and could not heed it. The very *Turks*, though they make their Slaves work hard, yet afford them time for food and rest, will you deal worse with your soul, than with a *Gally-slave?* Hath not God said, *Psal.* 127. 2. *It is vain for you to rise up early, to sit up late, to eat the bread of sorrows, except the Lord give his blessing:* and how is that obtain'd but by prayer, a constant

Something warm in a morning before you go out to work is wholsome. So a warm Prayer in the morning is very wholsome for the soul. Mr. *Swinnock.*

tant blessing, but by constant prayers? Alas, one mischance may half undo thee; and were it not best then to keep in with that God, that hath all creatures and casualties in his hand? You have heard of that religious *Gentleman* concerning whom the Witch his Neighbour made his confession at her death: That she had waited seven whole years to do him a mischief, but his constant prayers had still disappointed her; until one Morning, that haste of business had carried him from home without prayer in his family, and before his return she had bewitched four or five of his children. Miracle of mercy, and nothing else! that God hath spared thee, whose neglects in that kind have been many. What if Satan had been permitted to do so by thee? how many Prayers might it have cost thee for deliverance? And is it not more comfortable to spend those Prayers for preventing evil, than for removing it? Is not that Prayer better spent that *God commands*, than that which *Sin procures*? Nay think, when you are tempted to neglect the service of God in your families or otherwise, what an honour and advantage it is that you may thus approach God. If the King should but give you liberty to come twice or thrice a day into his presence, and there tell your whole case, and lay out all your wants, and promise a real answer to your requests, how hard or many soever; O how proud would you be of such a priviledge, and seldom would you miss your time, you would find something or other wanting for your selves

Mr. *Byr. Lanc.*

selves or friends, and duly improve it. How much is your priviledge greater, that may come two or three times a day into the presence of the King of Kings, and he heard about the great things of eternal life? O never fail your attendance; open your mouth wide, and he will fill it.

And then get more Zeal, that will heal you of your *deadness* in holy duties. Think seriously whom am I before? My maker and Redeemer And what am I about? The eternal salvation of my soul and body: And whither am I going? Into that world of souls and spirits, that endless state, whence I must never return. And are these things to be trifled in? Are men asleep when they are begging for their lives? in a dream, when their cause is trying? O remember, it is the effectual fervent Prayer of a righteous man that availeth much. Though he be a righteous man, yet except he put fervency into his prayer, it prevaileth little: Frozen suits meet with cold answers from God. Put therefore Fire into thy Sacrifice, and then it will ascend. Consider that the *Lord thy God is to be loved and served with all the soul, and might, and strength*; and that he hath a curse, and not a blessing, for the deceiver, that hath in his flock a Male, and voweth and sacrificeth to God a corrupt thing, *Mal.* 1. 14. Nay, *sayes God*, could see you earnest enough in the field, busie in the house, busie in the barn, busie everywhere, and idle and cold only when you come to me; you have in your flock a male, but you

thin

think any frame, any thing will serve me; I have no blessing for such as you. He that wrestles with me shall prevail; he that takes pains shall have the Garland, and no man must be crowned except he strive, and strive lawfully. He that hath zeal strives.

2. To prevent Deadness or Negligence in holy Duties, *You must not overtoyl your selves.* Immoderate labour may be sinful, as well as immoderate meat and drink. Then it is immoderate, 1. When it is not consistent with the strength of thy body. God requires from no man more than he hath given him; he doth not allow a man a weak body, and exact from him strong labour; this were to require Brick and deny Straw. When therefore thy pains in thy Calling doth quite dis-spirit or distemper thy body, then it grows immoderate; and for a poor accident thou hazardest the substance. 2. Thy labour then is immoderate, when it is not consistent with the duties of Religion: when secret or family Prayer must stand or fall, at the courtesie of thy labour and business: when thy spirits are exhausted, and thy strength so spent, that when Duties should be done, thy heart, like *Nabal*'s, is dead as a stone, thy body worn out, and good for nothing but the bed; when your labour becomes immoderate: and neither will it advantage thy Estate, nor thy dead duties advantage thy Soul, and so thou makest a fair bargain. For it is certain, that what a man gets by immoderate cares and labour, does him no more good, than what he gets

gets by theft or oppression, *Hab.*2.13. *The people weary themselves in the very fire, and that for very vanity.* What a piece of folly is this! to weary a mans self, and that in the very fire broyling in the world, and all this for very vanity, a poor recompence. Day-labourers are to be pitied, and the Lord no doubt pities them, and takes up with a lesser rent of service from them than from their Masters; yet even they must remember, that they have souls as well as bodies; that they have a Master in Heaven, as well as a Master upon Earth; that a Living must be gotten for hereafter, as well as at present: and they ought (as *Tertullian* saith of eating) so to work, as that they remember, they must to prayer before they go to bed: lest this rise up against them, that they were careful to take some warm thing in the morning for their bodies, before they went to work, and neglected a warm Prayer or Chapter, that were much more wholsom for their souls. You should argue, if I have taken all this pains all day for a little *money*, shall I not strain one sinew for a little *grace* at night? If I have tired my *legs* about the earth, shall I not wear my *knees* to get to heaven? If I have wearied my *arms* to get a living here, shall I not stretch out my *hands* to get a Crown hereafter? And let all resolve that the Husbandman must give place to the Christian, the Plough must submit to the Prayer, and your earthly *Vocation* to your heavenly *Calling*.

SECT.

§. 6.

SECT. VI.

VI. THE Sixth Temptation of the Husbandman is, *Uncharitableneſs and Niggardneſs.* He can hardly part with that which he hath ſo hardly gotten. That which he hath gotten with the drops of his *ſweat*, he is like to part with as the drops of his *blood*, 1 Sam. 5.11. *Shall I then take my bread, and my water, and my fleſh —— and give it unto men, whom I know not whence they be?* ſaid that rich Chub Nabal. So the Husbandman, Muſt I take pains for wealth, and give it away when I have done? Let all that will eat labour as well as I; and herewith he turns off the fitteſt objects of charity that are, and reſolves that every man muſt be for himſelf, and ſo will he. He argues, that no body gives him, and therefore he will give to none. But though this be his temptation, yet I do not aſſert that Husbandmen are generally conquer'd by it: for according to the proportion of his eſtate, he exceeds for the moſt part the Gentry round about him: The poor cripple at his door, ſhall have a *larger alms* to his power, I am ſure a *quicker diſpatch*, than at the great pair of Gates cloſe by him: And in publick Collections for charitable uſes, the poor Husbandmans Purſe is ready with his Mite,

Uncharitableneſs and Niggardlineſs.

Mite, when his Landlord was not at Churc
that day. Neither do I affirm, that every on
that asks, is a fit object for the charity of ou
Husbandman, (especially if our Laws for set
ting the poor on work were put in execution
no, some lusty Beggars he entertains with
charitable Exhortation to honest labour, an
tells them the benefit and comfort that h
finds by it; and sometimes sets them on wor
upon tryal; but because he considers, that it
safer to relieve nine needless Beggars, than t
turn away one needy one, therefore he strain
himself to help the most that cry for it, and re
fers himself to the *Lord his God* for recom
pence. But yet he hath much adoe with h
heart herein. *Flesh and blood* looks thrice upo
his money, ere the *Spirit and Grace* can onc
part with it. It puts all the Faith he hath
the utmost, to give to strangers, when perha
his own children are unprovided for; and
relieve others, that must come (if two or thre
bad years meet with him) to be relieved hi
self.

But if he hath no Faith, but an earthly se
fish temper instead of it, the poor have cold e
tertainment at his door. He thinks it enoug
for him to be just, to pay every man his own
let others be charitable that have greater
states. He must pay Taxes to the King, he mu
pay Rents to his Landlord, he must pay Du
to the Church, and then to the poor of his P
rish, and by this time he is drained, and can
no more. And it is (to say the truth) a lame
tab

able thing, that so many wandring Beggars are suffered to be unimployed; and yet more, that the burden falls upon the poor Husbandman; for his Landlord lives in the City, and visits his Hall only twice a year, and the poor are little the better for that; yea, sometimes their unconscionable Rents makes the beggars, and then the Husbandman is forc'd to keep them.

But yet some *Preservatives* must be laid before the Husbandman against this Temptation.

1. You must consider that you are but *Stewards* of your Estate. The *Propriety* is Gods, the *possession* and use only yours. And so what you give is of Gods stock in your hands; and what need you be niggardly of anothers stock? As long as your Alms and Expences will pass in your accounts, it is nothing at all to you how he will have it dispos'd: The forgetfulness of this makes men so close handed. They take all they have to be their own: So *Nabal*, Shall I give *my* bread and *my* flesh? So the worldling says, This is my house, my corn, my bread, and his locks up his hand: whereas when thou look'st on thy house, say, This is the *Lords*, who gives me house-room on charity, and therefore any Guest he sends must be welcome; this room is Gods, and so is this Bread, I have but the disposing of it; and so if he order it to a Beggar, I will freely part with it, for it is none of mine, but Gods.

If

If some great man give you an Estate o twenty pounds a year freely, only he laye twenty shillings, Rent-charge upon it: Wer not you unworthy, to deny or to grudge th payment of this Rent-charge? Why, this is th case. It is the *Lord* only that hath given yo an Estate; charitable relief of such as are i want, is the *Lords Rent-charge*, which he hat laid upon it; and therefore grudge not to pa it, lest he re-enter, and seize the whole.

And especially considering that he hat charged thee herein, according to thy ability not as earthly Landlords, that lay sometimes great Rent on a small Living; he would onl have thee to suit thy charity to thy ability. but I am a very poor man, and can hardly sub sist. *Answ.* Art thou poorer than that widow *Mark* 12.42. She had not much, and Christ ex pected not much from her; two Mites sha serve thy turn if thou hast but little. And ou *Lord Jesus* himself was low in Stock, when h was put to a Miracle for money to pay h Tax; and yet (saith the Text) he had *a Purs for the Poor*, Joh. 13.29. Think of this, whe thou hast much ado to pay thy Rent, or to pa thy Tax, and grudge not something to th hungry and naked, seeing thy Saviour had purse for the poor, though he sometimes wan ed mony to pay his Tax.

2. You must believe that giving will mak you rich. Well ordered charity makes no m poor. The way to have *full barns*, is to hav *free hands*. To this both God and Man be witne

witneſs, *Iſai.* 32. 78. *The inſtruments of the Churle are evil*; that is, he who maketh *empty the ſoul of the hungry*, verſ. 6. *But the liberal man deviſeth liberal things, and by liberal things ſhall he ſtand.* He deviſeth how he may do good, and where, and when; he lyes in his bed contriving how he may do poor men good in the beſt manner; *I*, ſay you, ſo he may quickly deviſe away all that ere he hath. Nay, ſaith the holy Ghoſt, by liberal things ſhall he ſtand: *Piety*, *Equity*, and *Charity*, are the beſt pillars in any mans houſe. None more punctually payes his debts than *God*; now he that giveth to the poor, lendeth to the Lord, and the Lord he will pay it him again, *Prov.* 19. 17. There is his Bond. Though all be his, yet he will accept of it as lent. Think, when the poor crave, *God* hath ſent them to borrow for him, who will not take it kindly to be denied. It's true, it ſeems loſt, and you think it's as good to caſt it down the River, as give it to them. O no, it is not loſt, it's bookt in heaven, and ſhall be paid on earth. Caſt thy bread on the waters, and it ſhall return after many dayes, *Eccle.* 11. 1. moſt commonly in this life, but the longer it's unpaid, the greater will the ſum be at laſt. The man is yet unborn, that hath loſt any thing by God. If you can but truſt him, you may gain ſufficiently by him.

And to this do all good men ſet their Seal, that the charitable hand is bleſſed of the Lord, and he that *loves to give*, ſeldom is in need *to receive*. Alas, *God* doth little leſs than

miracles in the Husbandmans house every day. So much rent to pay, so many Children to maintain, so many payments without any breathing time; and yet he lives, and is cheerful, and for the most part dies less in debt than his Landlord. Whence comes this! but from the wonderful Providence and Blessing of *God*. A man would wonder whence every penny and pennyworth comes, that he gives, and spends, and payes: why the Scripture will tell you, *He that watereth shall be watered also himself*. Sirs, charity is good Husbandry, for it brings a certain and plentiful harvest. Let the man come forth, that can say he ever was loser by *Christ* at the long run. If every bit of bread, nay, if every cup of cold water, nay, if every cheerful word, nay, if every charitable thought, be not now or shortly rewarded, then murmure and hold your hand, but till then, open your purse, open your hands, open your hearts, and hide not your self from your own flesh.

SECT. VII.

§. 7. Distracting care.

VII. THe Seventh Temptation of the Husbandman is, *Distracting care*. He hath so much to do, and so little to do it on, much brick to make, and little straw to make it with, that he is apt to be over-full of cares. What shall we eat? and what shall we drink? and wherewithall shall we be cloathed? *Mat.*

tha and he are sick of the same disease, to whom Christ thus, *Luk.* 10.40. *Martha, Martha, thou art careful and troubled about many things.* Thy care divides thy heart, it divides from me, it divides it from its self, it is a care that troubles thee, and that's naught. Mercurius.

There is a care of the head, a care of providence, *Prov.* 31. 16. that's commendable. There is a care of the hand, a care of diligence, *Prov.* 21. 5. that's profitable. And a care of the heart, a care of diffidence, *Phil.* 4.6. that's abominable: Much of this care molests our Husbandman: many cares about his house, many about his ground, care fills his heart in Seed-time, care over-fills it in harvest: but when his Rent day approaches, his cares press him down, care sometimes to borrow it, and then care to repay it; These invade him in the worship of God, and make long *Parentheses* in his Prayers; these wait upon him to his bed, and sometimes trouble him in it; and these visit him next his heart in the morning. When he should be full of the thoughts of heaven, these fill him with thoughts of the earth, † and the body robs the soul of the cares that are needful for it; as how it should be fed, wherewith it should be cloathed, or how its deadly wounds shall be healed: how seldom do these break his sleep! When the Husbandman is reading, or at prayer, and running quite towards heaven, these like a rubb to the Bowl, make him fall short of his Mark. O, says he, if this rent were paid, or if I had no rent at all to pay, how

† Yea, many like *Corah* are swallowed up of the earth alive. Mr. *Swinnock.*

how freely and chearfully could I serve God, and take care about my soul! but this world, this world takes me off; and whatsoever my soul doth, rent must be paid, and care must be taken: As if he should say, If I were a *Gentleman*, I would be a *Christian*; I would take care of my soul, if I had nothing else to do.

It's true, care must be taken how to live in the world, but not distracting care, not excluding care, not unseasonable care, not immoderate care, not distrustful care. Not *distracting*; when the mind is drawn this way, and then drawn that way, hurried uncomfortably and indispoſed to any good. Not *excluding* care, whereby the thoughts and cares of heaven are shut out. For (as a reverend Divine sayes) either men must use the world as if they used it not, or they will serve the Lord as if they served him not. If thou hast need to pay man his due, sure much more care is to be taken to pay unto God his due; if care how to live thirty or forty years, much more to live forty thousand years: If you must take care to escape the Prison, much more to escape Hell. Again, it must not be *unseasonable* care; when
Eccl. 5. 18. the body should be refreshed by meat or sleep, (*for it is comely and good for one to eat, and to drink, and to enjoy the good of all his labour*) nor when the soul should be refreshed with the Ordinances of God, for one thing is needful, to wit, that better part. Not *immoderate* care, whereby the body is distempered, or the soul unfitted for the comfortable discharge of your

your heavenly or earthly Callings: Nor lastly, *distrustful* care, when you trust too much in your own understanding, and too little in the Wisdom and Providence of God.

And this Temptation is so much the stronger, in that it carries so fair a pretence, and is really spent about honest and lawful things; for about lawful things we most often miss it, and endanger our souls where there seems least danger at all. More men (you know) dye by meat, than by poyson. As that great *Politician* used to pray, that God would deliver him from his friends, for he should take care himself to avoid his enemies: So we have great need to be careful about lawful things, for less care will save us harmless from things plainly evil. And so we shall proceed to lay down some effectual *Preservatives* against this Temptation of distracting care: Namely,

1. Learn to cast your care upon God, 1 *Pet.* 5.7. *Casting all your care upon him, for he careth for you.* A most rare Duty, and a most excellent Promise. *Cast*, not only put or lay it on, in part or at leisure, but cast it wholly and speedily. Cast what? why, *your care*, your distracting care, so the word signifies; your necessary cares you must grapple with as well as you can; but when they squeeze, torment, divide, distract the heart, then cast them away; and not one or two of them, but *All* your care. In six troubles and in seven go the same way, knock at the same door, throw them on the same shoulder: where's that? *Upon him*; one able

able to bear, and order them all, and not only able, but very willing, *For he careth for you:* It is his business to care for you; his business and design is to order all things for your eternal good. What needs the Child torture himself about a business, when the Father, that is wise and loving, sends him word that he will take care thereof? Sayes God, Let present duty be your care, and future events shall be mine; if you will trust me, I will order it well for you.

How can you pretend to trust him for the things of another life, that you never saw, if you cannot trust him for the things of this life, wherein you have seen his Providence over and over? Learn then to use a moderate care about your affairs, but when your cares oppress and disturb the quiet of your heart, bring faith to such promises, as *Rom.* 8. 28. *Heb.* 13. 5. *Psal.* 84. 11. and rest thereby upon them, quietly expecting in the use of all good means a comfortable issue. If the success suit not with thy expectation, believe that God saw thy desire was not for thy advantage. If the issue fall out to thy mind, it is in mercy; thou didst thy duty, and trustedst in thy God, to which he hath annext a certain Promise, *Psal.* 37. 3 *Trust in the Lord, and do good,* be sure you do both, *so shalt thou dwell in the land, and verily thou shalt be fed.*

2. Consider the unprofitableness of distracting cares. It is certain, they never do you good. Your design in them is for your good, for your advantage

advantage, but they advantage you not: for *Psal.* 127. 1. *Except the Lord build the house, they labour in vain that build it, and it is in vain to eat the bread of sorrow.* Is it not as good to lay those cares aside, as vex your selves with them in vain. If indeed they could bring your maters to pass, and that success would still attend upon your carking thoughts, somewhat might be said for them. But alas, it is so far from that effect, that the ready way to blast any business is to bestow immoderate care about it. The Lord taketh the wise in their own craftiness, and bringeth their devices to naught; that all men may know, that it is not of him that runneth, but of God that blesseth, that any thing comes well to pass: more prayers, and less cares, will do your business.

And therefore when they crowd in upon you, and over-press you, let out your hearts to God in prayer, lay your straits and business before him: commit thy way to the Lord, trust also in him, and see if he do not bring it to pass. Say, Lord, my heart is overwhelmed in me, *Out of the depths I cry unto thee*, I can do no good of it, but thou canst; this knot thou canst unty; my carking snarls it the faster, I'le trouble my self no more but to do my duty, my contrivances are Castles in the Air, but thy Understanding is infinite. And at long run you will find this, that reall Piety is the truest Policy. Alas the Husbandmans head is not snap'd for worldly wisdom, he is plain and simple; and again, he is spent sufficient by his labour,

hath no need to break his head and disturb his sleep and mirth with these distractions, especially while they will do him no good; and therefore *go thy way, eat thy bread with joy, and drink that thou hast with a merry heart, for God now accepteth thy work*, Eccles. 9. 7.

SECT. VIII.

§. 8. Slavish fear of Man.

VIII. THe Eighth Temptation of the Husbandman is, *Slavish fear of Man*. It is true, he must keep a due Reverence for the Magistrate, for he is the Minister of God; and therefore to contemn him secretly, or disdain him openly, is no little crime. And a just fear and respect he must have for his Landlord, or the Gentleman his Neighbour, because God hath placed them above him, and he hath learnt that by *the Father* he ought to honour, is meant all his Superiours; and himself expects the like from his children and servants; and therefore he is far from that clownish humour of those, that will make no difference between the King and the Begger, knowing that would bring confusion into the world, and break that order that *God* hath plac'd among men. And therefore in all worldly matters no man more respective to his Superiours than the Husbandman; none more ready

ready to all those services and offices due from him to those above him: He's ready, and his children are ready, his horses ready, and any thing he hath; and that not out of base fear, or other self-ends, but out of a principle of ingenuity and kindness, and a frame of heart to be doing good to every one: Here is his temper and duty, but now his temptation lyes in this, That when his Landlord, or other great men about him, do discountenance the practice of piety, and that holy strictness which is undoubtedly the will of *God*, and necessary to salvation; he is apt to take down his Colours, and either to waste his Oyl, or hide his Lamp, lest he should bring anger or trouble upon himself.

He hath a mind to have constant prayer in his family, and reading the Scriptures, and singing Psalms, and would do so, if that course were held in the Hall that's near him; but he is loth to go before a Gentleman, no not to Heaven, and hath cause to fear a frown or worse for so doing. And then having but little faith, he apprehends *God far off*, and his *Landlord near*, and will rather venture the loss of his house in heaven, than his house upon earth, and so neglects those Duties.

And so likewise in the practice of sobriety, circumspection and watchfulness, the example and fear of Superiours do lay a strong siege to his convictions and resolutions, and make him (if strength of grace uphold him not) hazzard the peace of a good Conscience, to keep the

peace

peace and quiet of his outward Estate. Fain he would go to heaven, if he durst; and enioy the smiles of *God* and great men also. He thinks without the favour of man he cannot live; and without the favour of *God* he dare not dye; and so would conjoyn that which seldom meets, the love of *God* and the love of the World too. Thus is that Scripture fulfilled, *Prov.* 29. 25. *The fear of man causeth a snare.* He would fast with his Family, but he dare not. He would read good Books, the best Books, and hear the best Ministers, but he dare not; he would go to Heaven, but he dare not: he is in the snare; The Lord of Heaven help him out!

Not that all of this Rank are taken in this Temptation; for there are many, that go to Gods house for their Religion, and not to their Landlords; that if their Prayers will not bring him with them to Heaven, his frowns shall not bring them to Hell with him; That resolve to be in Gods Books, though they never be in great mens. And these sometimes suffer for their presumption, their rents raised, or themselves dismist; but they have cast up their accounts, and do know that all that will live godly in Christ Jesus must suffer for it, and are content.

Now to fence and *preserve* the Husbandman from this slavish fear of man, consult, 1. The Providence, 2. The Promise of God.

1. Consult the *Providence of God.* Thou look'st at man, and fearest him: If thou would'st look

k at *God*, thou wouldst trust in him, thou uldst see a thousand times more cause to t in *God*, than to fear man. For the hearts hands of all men are in the hands of your d. Great men are in the hand of a great . And your *greatest enemies* are in the hands your *choicest friend*, and he will *bend* their rts to do thee good, or *bind* their hands they can do thee no hurt. He commonly es their foes their friends, that walk up-tly with him. And those that turn aside fear, he suffers them to lose the favour of t ones some other way, and the love of also. It comes often to pass, that they who not suffer for Christ, come to suffer for nselves, that they who are afraid to suffer their holiness, prove to suffer for their kedness, as that *Black-smith* in the *Acts* and *numents*, that when he was put to it, told n he could not burn, and so escaped the *of Honour*; but ere long a spark kindled is shop, and burnt him and shop and all in *Fire of Judgment*; and so he burnt for self, that would not burn for Jesus Christ.

elieve this therefore, if all the Great Ones earth were set against you, they shall not h an hair of your head, no not an hair of r head, till *God* for your good give them mmission. One cringe would have secured e three Princes, *Dan.* 3. 15. from a most dful peril; but behold their integrity, tancy and courage, and it is hard to say ch was the strongest. *O Nebuchadnezzar,*

we

we are not careful to answer thee in this matte
If it be so, our God whom we serve is able to d
liver us from the burning fiery furnace, and
will deliver us out of thy hand, O King. But
not, be it known unto thee, O King, that we w
not serve thy Gods, nor worship the golden Ima
which thou hast set up. And did *God* forsa
them in their need? not at all. Alas! he ha
fire and water in his hands, and can make
Gridiron to be a bed of Down, when he ple
seth.

And therefore look not at man, who
breath is in his nostrils, for wherein is he to
accounted of: Look not at the stone, but
the hand in which it is: for as the stone c
not stir, unless it be moved by the hand; so
man can stir one jot against you, unless *God*
him up. Hence we have so oft that phrase
the old Testament, that *God stirred up* this a
that enemy against his people. Instead of pl
sing this or that great man, whom it may
thou canst never please; or if thou dost,
there's another may do thee a mischief as w
as he: Do thou study to please God, who c
according to that, *Prov.* 16. 7. *Make thy enem*
to be at peace with thee. Man (sayes † *Au*
stine) fear God, and thou mayst smile at
world. Alas, it lyes in the breast of any wre
(if he will come and swear against thee) w
ther thou shalt be worth a groat before nig
and what foresight can arm a man against t
mishaps! No, no, It is the *Lord* that mu
your refuge and portion in the Land of the liv

† *Homo time Deum & mundum ridebis.* Aug.

and therefore rely and rest (which you may safely do in the way of your duty) upon his all-ruling Providence.

2. Consult the *Promise of God.* 1. The Promises he hath made to keep you from the troubles that your Superiours would bring on you, *Isa.* 41. 10. *Fear thou not, for I am with thee,* Lord, who can fear, when thou art with them?] *be not dismayed, for* I *am thy God,* [O blessed Word! if a weak Husbandman can get strong God for his God, what need he fear?] *will strengthen thee, yea,* I *will help thee, yea,* [let not down thy heart man] I *will uphold thee with the right hand of my Righteousness. Behold all they that were incensed against thee, shall be ashamed and confounded, they shall be as nothing, and they that strive with thee shall perish.* If thy name be in the *Eight* and *Ninth* verses of that *Chapter,* these Promises are as surely entail'd upon thee, as if thy name were inserted, and they only made to thee. Again, vers. 14. *Fear not thou worm Jacob, I will help thee, saith the Lord, and thou shalt thresh the mountaines.* Hear this thou that sayest, O I am but a worm to them: how soon may a man crush a worm under his feet, and so soon may these great Mountains fall upon me and crush me: Why, sayes God, though thou art but a worm to them, yet I will help thee to thresh the mountains. God and a worm can do much. Somewhat a strange sight to see a worm threshing a mountain, yet so it is. Many a poor weak Husbandman by his prayers and convincing

vincing life, doth conquer, silence, tame or d
stroy many a wicked *Nimrod* that would d
stroy him. Hath not *God* said, *Zech.* 2.8.
that toucheth you, toucheth the apple of his ey
And will *God* suffer the proudest of them
to fly at the apple of his eye? So that exce
it be for your great glory and good, you m
rest securely and build upon it, that no hand
violence shall touch you, however shall ne
do you hurt. This is a *maxim*, No men, or
naces, or miseries, can do a Saint hurt †: Th
may kill you, but they cannot hurt you. Aw
therefore with what slavish fear, that hinders
discomforts you in your duty. *God* will not
his Husbandman wrong'd. 2. Consult
Promises he hath made, to deliver you out
your troubles, if they befall you by your
periours, 2 *Pet.* 2. 9. *The Lord knoweth ho*
deliver the godly out of temptations, and to
serve the unjust unto the day of judgment to
punished. Knoweth how, that is, can and
do it. How many gracious promises hath
made? *In six troubles and in seven he will*
Psal. 91. *liver them. Thou shalt tread on the Lion and*
der. He that hath set his love on me, I will deli
him and honour him.

† Ἀποκτεῖναι μὲν δύνονται, βλάπτειν δ' οὐ δύνονται. Socrat.

Why art thou therefore so afraid of t
bles? of Men or Devils? A prison is not H
Loss of Goods is not loss of the chief Go
He that can turn thee out of thy house, can
turn thee out of heaven; there hee'l be tu
out, and thou taken in. Man can threaten th
but *God* can destroy thee. Thy great Nei
b

bour will trouble thee if thou pray, and thy great Maker will damn thee, if thou do not pray: But he cannot trouble thee, whether God will or no, but God can damn thee whether he will or no. They that now terrifie thee, will run to hide themselves; and will none of them come between thee and an angry God, for the sins thou hast committed, or duties thou hast omitted, by their inducement. And therefore, *Matth.* 10.28. *Fear not them that can kill the body, and have no more that they can do; but fear him that can cast body and soul into Hell:* O fear him, and let them talk.

SECT. IX.

IX. THe Ninth Temptation of the Husbandman is, *Affected Ignorance*. His intellectuals are but obtuse, and Education did not befriend him; his occasions many, and his time scant, whereby ordinarily he wants that necessary knowledge, that should light him to heaven. And the abuse of knowledge in others, and the excuse his continual labours suggest to him, do tempt him to rest and defend his Ignorance, and so it grows *affected* Ignorance. In this he lives, and (without Gods Grace) herein he dies. But *God* forbid, we should charge all persons of that Calling

§. 9. Affected ignorance.

Calling with this evill: no, there are many, very many have better learned *Christ*, able with much gravity and distinctnes to give an account of all material Points of Religion; that want not an Argument to defend the Truth though they cannot put it in *Mood and Figure* yea, divers that in the Arts come not short, in the Languages exceed some that sit in *Moses* seat. And as to the saving knowledge of *Jesus Christ*, that consists not so much in *mental*, or *experimental* apprehensions; multitudes in the are excellent Scholars, that can describe Faith to the life, though they cannot define it; that can tell how to repent, though they know not whether this or Faith precede. In short, that can feel more than they can speak, and that have learn'd to expres more in their lives than in their words.

And some too there are, that know too much, *I* mean that have got more notions into their head than they can rule, and for want of wisdom and humility grow giddy and conceited; that they rather come to the Ordinance to *judge* their Minister, than to be *judged* by the Word of God: and that think they could discharge that Function better than he and these are to be rankt among the most intollerable sort of that Calling; of whom were to be wisht, that either they knew less that would make them less elevated, or that they knew more, that would make them more humble. But I hope, the number of these are but few. Experience of their own infirmities

tog

together with further knowledge, will cure them of this swelling, these Rickets in the head, and by degrees they will find that the most they know is the least part of what they are ignorant of. No, the Epidemical Disease of Husbandmen is ignorance, affected ignorance.

Many of them want time to read or think of spiritual matters; their Children cry, their Business cryes, their Creditor cryes, and hard it is to read a leaf without many avocations and distractions: nay worse, many of them cannot read a word; they can see no more in a Bible, than in a stone; nor read one verse therein, though the reading and ruminating of it might be as much worth as Heaven to them. Ah! that ever Heaven, the gate of Heaven should be in a Bible, and a reasonable creature, a Christian should not read it; and those that can, yet will not labour to find it there. Nay worse yet, for many of this Extraction and Education are wonderful dull of capacity, and apprehend matters (spiritual especially) with much difficulty and confusion; and then such broken memories, that they can hold nothing without very much adoe; so that the Prophet *Jeremy* might very well conclude of them, *Jer.* 5. 4. *Therefore I said, Surely these are poor, they are foolish, for they know not the way of the Lord, nor the judgment of their God; I will get me to the great men.* Alas! it is too manifest, that ignorance prevails among that sort in all places, insomuch that an *Ignorant*

Peasant is the common Epithet. Their ambition being only to know their ground, their cattel, their market, and their seat in the Church.

Who could have believed the sad story, that Mr. *Pemble* tells us in his Sermon about Ignorance, if it had not an Author of credit? Of an old man on his death-bed, that had heard, in all likelihood, two or three thousand Sermons in his life, that being then examin'd of his knowledge concerning God, should answer, he thought him an Old man sitting in a chair: and about Christ, thought him a towardly young Youth: and concerning his Soul, thought it was some great Bone in his body, &c. O woful story, That rational creatures who are able to give account of civil affairs with sufficient discretion, and capable of the highest knowledge; that professed Christians that have been brought up and taught that sacred Religion, should know so little in the faith they must be saved by. To expect to be saved by the Son of God, and yet think him to be the Sun in the Firmament, as others have expresst; that hope to go to Heaven, and yet know neither faith nor repentance, the undoubted way thither, nor what it is to be justified, or born again.

And more sad, that the Husbandman should plead for this his Ignorance; that any should imagine his sin should excuse him, and bring him off before God; that when God saith, *My people perish for want of knowledge*, Hos. 4.6. he should

should conclude, because I want knowledge, therefore I shall not perish; yea, and imagine that he shall speed better than the most knowing and conscionable of his Neightbours; what besotted blindness is this? Who can have patience to hear this confident folly? but who is more bold than blind *Bayard?* Alas, it is ignorance that feeds his presumption. If he did but see himself in a true glass, he would abhor himself in dust and ashes. And therefore it's time to seek some *Cure* of this temptation; And that is,

1. Be perswaded of the absolute necessity of saving Knowledge. That no man is excused by his birth, poverty, or dulness, from getting so much knowledge in the fundamentals of Religion, as will let Christ into the soul, and stear it to Heaven. This is certain, that as no world was made without Light in the first place, so no new world in the soul without the light of Knowledge. Gods method is, *Acts* 26: 16. *To turn men from darkness to light, and so from the power of Satan unto God.* This is the way to *Eternal Life*, John 17 3. *To know the only true God, and Jesus Christ.* This is the first branch in the new Covenant, *A heart to know God, Jer.* 24. 7. not his Name, but his nature, to know God in Christ, to know his will. Can you think any man goes to Heaven in the dark, to Heaven blind? Gods Children are never born blind or dumb: Must men of old be so many years, only to learn the principles of Philosophy, and can you commence Christian, and

ſcarce ſtudy the Principles thereof a month? Shall your brains be ſtudied more about the ſorrieſt Trade, than about that great Calling, that teaches to live for ever? What variety of inſtructions do you give your Children for Husbandry? Every day you are at it, and will leſs adoe make them wiſe for Heaven than Earth?

Tell me not of your mean Birth and Education. God requires not from you what he doth from ſome others; but doth he therefore give you a Patent for groſs ignorance? He expects not you ſhall reſolve all the *Queſtions* in the *Schools*, but doth it follow, you ſhould not know all the *Principles* of your *Catechiſm?*

And though your buſineſs be great, yet remember ſtill, that one thing is neceſſary. Though your hands and time be full, yet I hope you'l find leiſure to go to Heaven. You *muſt* diſcharge your debts, attend your markets, pay your rents, and bring up your children; And *muſt* you not get your blindneſs cured, your leproſie healed, and your ſoul ſaved? The buſieſt of you, if you break a bone, or be ſick, will have time to ſeek help. Are ye too buſie to go to Heaven? God forbid. What though you are poor! Are not many poor men rich in knowledge? Muſt not poor men go to Heaven? And can they come thither hood-winkt? Though thou art but a Husbandman, yet thou muſt be a Chriſtian; and to be a Chriſtian without knowledge of the Scripture,

Scripture, is like being a Philosopher without learning.

Though thy Understanding be dull, yet when the *Holy Ghost* is the School-Master, it is possible to learn. If no man learn any thing that he is dull at first about, how few would have skill in any thing. The first line in the Horn-book is the hardest; the further you learn, the easier: Prayer and Diligence will make it easie. And the Husbandmans God doth instruct him to discretion, and doth teach him, *Isa.* 28. 26. He that teacheth you to know the properties of the Earth will teach you also the passage to Heaven. He that teacheth you to *Plow*, when you endeavour it, will teach you to *Pray*, when you endeavour that.

And though others abuse their knowledge, that are better Scholars and worse Christians than thou, yet this will be no excuse to thee. Their sin doth not ease thee of thy duty; They shall go to hell for their *uneffectual knowledge*, and thou shalt go to hell for thy *affected Ignorance*: But alas, you argue not thus, in the case of riches or other things: you do not say, My Neighbour yonder hath great riches, and mispends them, therefore I will resolve to be poor; he is proud of his fine clothes, and therefore I'le go in rags. Urge then no more others abuse of knowledge, but seeing it is necessary, do thou obtain it, and use it better.

2. Be resolved in the means of procuring saving knowledge, *Prov.* 2. 2, 3. *If thou incline thine ear unto wisdom,* [diligently hear the in-

ſtructions of the wiſe] *and apply thy heart unto underſtanding*, [ſet thy heart upon it, as Scholars upon their Books, or Tradeſ-men on their Trades] *yea, if thou cryeſt after knowledge, and liſteſt up thy voice for underſtanding*, [Earneſtly and continually pray for it; if it be not worth asking, it is worth nothing.] *If thou ſeekeſt her as ſilver, and ſearcheſt for her as for hid treaſure*, [If thou uſeſt all good means, readeſt in every book, makeſt out any good Miniſter or Chriſtian that can help thee,] *then ſhalt thou find the knowledge of God*; pains muſt be taken or no good done: I cannot chuſe but wonder to hear illiterate men ſometimes; O, I would give all the Cattel I have, that I could but read; who yet might with half the pains, which they would beſtow to get one of them, learn to read ſufficiently, and yet will not endeavour it. Alas, they ſpeak as they think, but a deceiyed heart turns them aſide: even ſo, you will hear ſome ignorant men expreſs themſelves; I would I had given all I am worth for that knowledge which ſuch have; and yet when they are directed to the means they ſuddenly are weary, and ſhew thereby they did but dally.

Notwithſtanding all your buſineſs, you have one whole day every week. How rich in knowledge would you quickly be, if every minute of that day were put to the beſt. Some Divines have collected the material points of Religion into fifty two heads, for each Sabbath one; now if the pooreſt Husbandman in the

Land

Land would fix each Lords day on one of these, (and any good Minister would let you in) and in the spare time thereof, read, or hear others read to him, or ask questions, and confer with his honest Neighbour about it, and as he hath occasion the week following, drive in the same nail, What a blessed crop of saving knowledge would he reap when the year is expired? This is to seek knowledge as silver; and it's worth more pains than this, in that there's no going to Heaven without it. If you lived in Countries where no Bibles must be read, where there be no Ministers to teach you, and to know Christ were criminal, there were some excuse for ignorance: but what plenty of precious Bibles have we? what store of excellent Books, Catechisms, and principles of Religion? what choice of Ministers that long to teach you? And to run through all this light into eternal darkness, what excuse can you bring? How great will be that darkness! Up therefore and be doing; let your future diligence compensate your former negligence, lest you hear that fatal sentence, when it is too late to reverse, *Isa.* 27.11. *This is a man of no understanding, and therefore he that made him will not save him, and he that formed him will shew him no favour.* Now God forbid that the poor harmless Husbandman should after his painful life be thus sentenced into a more painful state! that for want of *outwards* he should be poor here, and for want of *inwards* be poor for ever:

Why, then prevent it, while there is time: The Markets yet are open, good Eye-salve to be had; The richest Pearls to be had for a little labour. God himself will be the Master, and who will not be proud to be his Scholar? O taste and see how good the Lord is, apply your selves to him, and he will teach you the fear of the Lord, so shall you be rid of this temptation.

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§. 10.

SECT. X.

Wronging his Neighbour.

X. THe Tenth Temptation of the Husbandman is, *Wrong unto his Neighbour.* Though most other imployments exceed this in temptations hereunto, yet this Calling wants not its temptation. This wretched *Self* is of such powerful influence, that it draws the plain Husbandman himself, to strain a point of Conscience to fulfil the lusts thereof. Hence it comes to pass sometimes (I hope it is not oft) that you may observe deceit and dissimulation in his bargains, though not so much as a Tradesman, yet too much for a Christian: unfaithfully commending what is bad, when he sells, and unconscionably condemning and dispraising what is good, when he buyes. Even in the words of *Prov.* 20. 14. *It is naught, it is naught,*

ught, saith the buyer, but when he is gone, he aſteth. Pinching the poor either in his mea-re, or in his price, when he ſells his corn; d taking occaſion from his *ſtraits*, to deal *ſtly* with him. Hence his unſound horſe, d unproveable Cattel, are brought to Mar-et, with the greateſt proteſtations of their undneſs and goodneſs; inſomuch as it is own a diſtinct Art, to buy or ſell any thing the Market; and to buy a Cow a man had ed of as many friends as ſhe hath legs, leſt be defrauded. And then ſo many fair ſtories, y, ſo many equivocations, nay, ſo many flat es, nay, ſo many oaths, nay, ſo many perju-es, ſwearing this price ſhall be the loweſt, d yet abating it at next word, that a man ould wonder men ſhould apparently venture eir Conſciences and eternal happineſs for ſo all a buſineſs; and yet be more aſtoniſht, at this ſhould be done by Chriſtians, that lieve the Bible, and by Chriſtian Husband-en, that are the plaineſt hearted of all others.

And then another way whereby he is tem-ed to wrong his Neighbour is, by *Treſpaſ-* upon him, either his Cattel being unru-, and not lawfully ordered, or his Fence neg-ſted, (for we muſt deſcend, if we would end the moſt inferiour things in our way) d theſe things are neglected either through leneſs, or other buſineſs, (it is hoped out of worſe deſign) ſo long that his honeſt neigh-ur is prejudiced and provoked. And hence lows (beſides the wrong done, which is the

worſt

worſt evil) grudgings, and heart-burnings, a
often unkind and angry expreſſions, and ſom
times long and chargeable ſuits. How grea
fire a little ſpark kindles? In ſo much th
oftentimes the neareſt Neighbours are leaſt b
loved, and ſometimes ſo engaged in ſuits a
rancour againſt each other, that they loſe t
comfort of that mutual love and offices th
might enjoy.

And this is a moſt ſad and doleful thing,
be written in tears, and ſpoken in ſighs, t
thoſe people ſhould ſo fail in *Actions*, wh
Religion gives laws to the *Thoughts*; that th
ſhould live below the Heathens, who exp
to be equal to the Angel; that ſome little p
of that world, the whole whereof is not wo
the pooreſt ſoul in it, ſhould ſo bewitch a m
to break all bonds, divine and humane,
compaſs it. Let us therefore enquire out ſo
powerful *Preſervative* againſt this temptatio

1. Obſerve the piercing eye of Almig
God alwayes upon thee. When thy heart gi
thy mouth the lye in diſſimulation, he obſer
thee all the while, and marvels at thy fo
Would'ſt thou ſpeak ſo falſly, if he with wh
thou dealeſt knew thy heart? Why wilt th
ſpeak ſo, when God knows thy heart? Is
leſs formidable than a worm? Wilt thou b
ſuch awe of one that can only ſhame thee,
not bear much more of one that can b
ſhame and damn thee? Thou wilt not affi
a thing, if thou knoweſt a ſtander by can
pr

ve thee: Why, God is a ſtander by, and
en thou art lying, equivocating and ſwear-
, he can diſprove thee every word, can ſtop
mouth with a thunder-bolt, ſtrike thee
nb, yea, dead in the place, as he did *Ananias*
Saphira, and many others ſince, with their
in their mouths. Hearken what he hath
, 1 *Theſ.* 4. 6. *Let no man go beyond, or defraud*
brother in any matter, becauſe that the Lord
he avenger of all ſuch. If an ingenious argu-
nt will win thee, He whom thou defraudeſt
y brother, wilt thou eat up thine own fleſh?
dreadful argument will work on thee, *The*
d is the avenger of all ſuch. God will ſooner
ater reckon ſurely with thee for it, and
efore as thou tendreſt thy ſafety and hap-
ſs, go beyond no man in any matter. God
not ſee one man riſe unjuſtly on anothers
e with any patience, nor behold thy cun-
to make a prey of his ſimplicity without
rp revenge.

bject. A man cannot live in the world
out uſing his wits: Other men uſe it more
l: Theſe ſhifts are common and honeſt
omparison of others: I do but make the
of my own: Let them look better about
, and then there's no danger.

nſw. There is no neceſſity laid on any
to ſin. It's better to be poor than ſin. He
ld make ſuch a bargain as would undo
that would tell one lye to gain all the
world.

world. Others practice is no rule, and w
prove no excuse for thy wickedness. God ha
given thee to understand, that his Word is t
Rule that must guide and judge thee; a
that thou art to imitate not the worst, but t
best men, and them only in what is good. Y
are to know, that by beguiling others, y
make the worst of your own, and hazard all
increase a little, and venture hell to gain a p
ny. That God hath not given all men the l
measure of skill and perspicacity, but they
plain and simple, and think every one else
like them, but in that case God hath m
thee thy Brothers Keeper, and put him i
thy hands to deal mercifully and honestly w
him.

2. Be confident, that what is got by wro
ing others will never do you good; the g
of deceit lasts but a while; or if it do, it's
ven thee in wrath; like a Sute with the pla
in it, it's gay and fine, but death is in it;
is unjust gain, though it stay with thee till t
die, yet the curse of God stays with it, and r
if not on thy state, body or children, yet
thy poor soul, which is worst of all: And w
would be fond of a fair Sute with the pla
in it? It were better to wear leather, p
leather or russet were much better: so it w
better for thee a thousand times, to live p
and just, and die blessed, than to live rich,
die accursed. The crafty *Fox* in the Fable h
ged himself, that he had cousen'd the *Crow*

r breakfaſt, but when he found himſelf poy-
n'd therewith, he wiſht it out of his belly.
ov. 21. 6. *The getting of treaſures by a lying*
ngue, is a vanity toſſed to and fro, of them that
k death. Your deſign perhaps is to make
ates for your Children, but alas this is not
e way; for if you could riſe out of your
aves one fifty years after your death, you
uld find the canker of your deceit and inju-
s had conſumed it all. The eye of *Scripture*,
e eye of *Reaſon*, the eye of *Experience*, ſees
s every day, that——*De male quæſitis vix*
dit tertius hæres. The third Heir ſeldom
oys ill-gotten goods: What madneſs is
s for you to loſe your ſouls in the *gaining* of
e world, and your poſterity to loſe their ſouls
the *ſpending* of it? and ſo the ſame purſe or
ſe damns both the Father and the Son;
Father by injurious getting it, and the Son
ungodly waſting it. How many houſes
e you ſeen ruined, where the Oppreſſour
h dwelt? How many unconſcionable Law-
s (who like you have made a prey of the
ple) have built ſtrong houſes, and made
ng entails, yet in a few Generations their
nes are blotted out, and they who preferred
th before Heaven, have neither Earth nor
aven; and can you go by their houſes, and
receive inſtruction? Will you ſee and know
, and yet follow them? Alas your thriving
ut the fat of a dropſie, which makes a great
w, but is not ſound; brings rottenneſs in

the

the end of it. Such is your present estate, *Your riches are corrupted, your gold and silver is cankerd, ye have heaped treasure together for the last dayes.* Yea, in this life, *God* often sends for to squeeze these Muck-worms, when they have suckt themselves full. And if these things be true, O why will ye defraud any more? You build castles, but it's in the Air; your house wants foundation, your title to your estate is naught, and as sure as there is a God in Heaven, and a curse in this Bible, you will be losers by this gain; no penny that you have gotten by fraud shall ever do you or your good. God hath said it, *Psal.* 18.25. *With an upright man I will shew my self upright, and with the froward I will shew my self froward.*

A Discourse about *Restitution.*

And is not here sufficient ground to move you in the point of *Restitution*? If injurious or deceitful gain, in the judgment of God, and experience of men, and in your own observation do no man good, but much hurt, and inevitably entail a curse upon the man and all his estate, while he keeps it, is it not Wisdom and Conscience to restore what you have thus gotten? Would you keep a Sute that has the Plague stilence in it? Will you hold that which God bids you restore, and will damn you in hell if you keep it? Whereas it will do you no good. What, run a plain hazard of losing your hony gain, by keeping some little which is dishonest and venture hell fire, rather than part with

me of that Eſtate, when as if God ſay the ord to night, thou muſt part with it all be- re morning? Is it not better to bring it ck, and be ſaved, than have it fetcht, and u be loſt?

If ever God work ſavingly, I ſay ſavingly, on your hearts, you will make as much haſte reſtore, as ever you did to get it, and ſhake it t of your Skirt, as you would bruſh a ſpark your clothes, as *Zacheus*, *Luke* 19. 8. No ner was ſalvation come to his houſe, but he s out, *Lord, if I have taken any thing* (mark, thing of what kind ſoever, of what quan- ſoever) *of any man*, (whether good or bad, or poor) *by falſe accuſation, I reſtore him* t I'le do it at my leiſure, but upon the nail ſtore him) *four-fold*. I'le rather be a loſer my Neighbour; he ſhall have four-fold.

Object. You will perhaps object your inabi- and poverty, that you cannot make reſti- on, or at leaſt this would make you poor ugh, and therefore deſire to be excuſed.

Anſw. Total inability excuſes reſtitution in *Kind*, but yet there muſt be reſtitution in *Mind*. A will you muſt have at preſent, and deed (except remitted) if ever you be able. he mean time, you are to be ſorry, that you e wrong'd your Neighbour in your actions, can only right him in your wiſhes. And there is ſome hand of God in it, that your e (though increaſed by your treſpaſſing upon

upon, and wronging of others) ſhould b
brought to ſuch an ebb, that you are unable t
make juſt reſtitution. Surely God hath blow
upon you, with the fearful blaſt of his curſe a
ready, and you may find by this, that no ind
ſtry nor intail can aſſure ill-gotten goods. An
as ſure as this curſe follows you *externally*,
ſurely (without repentance and reſtitution
will it follow you *eternally*. And therefore y
are wide point blank in your argument, y
cannot reſtore, becauſe it will make you poo
for if you do not reſtore, you will be poor. Yo
building now is on a quick-ſand, pile up yo
wall as high as you can, the quick-ſand und
it will bring it down, and you and yours und
it. And therefore it's better to be poor w
Gods bleſſing, than poor with his curſe.

And grant it do bring you low, to reſto
every man his own; alas it doth but di
ver you from that eſtate which would
you hurt, and ſtrip you of ſome garme
that would keep you too hot. However
event, Duty muſt be done, whether we gr
rich or poor by it. Poverty and piety are b
ter company, than riches and ſin. And if y
can truſt God, (and otherwiſe you can ne
come to Heaven) he can and will, if it be
your good, make you amends for your l
denial, and give you goods, and a good c
ſcience alſo. Take therefore thy ill-go
goods in thy hand, (as that *Philoſopher*
his eſtate, when he threw it into the S
and reſolve, 'tis better theſe things be

for me, than with me; and let God do his will.

Object. 2. It may be you will say, I shall be shamed, my name will be posted up for dishonesty; and it is a saying, that it is a shame to steal or wrong, but a worse shame to bring it home again.

Answ. Sin is worse than shame. A man may stand under shame, but you cannot stand under the guilt of sin. *Augustine* hath determined long ago, *That sin is not remitted, till the thing be restored, wherein you sinned.* If your conscience were tender, or your eyes open, you would more tremble for guilt than shame. It was never better with *Ephraim*, than when *he was ashamed, yea, even confounded* (the highest degree of shame) *for the sins of his youth*, Jer. 31. 19. And never worse with *Ephraim*, than *when he was given up to sin*, *Hos.* 4. 17. How long do you think it will be, ere you must be charged before God, Angels, and all your Neighbours, with your injurious dealings? and then what unspeakable shame will cover your face, when it will appear, that after all these warnings, you lived and died in these sins? Alas! it will be but a while, and all your heart and actions shall be laid out to the view of all; and were it not better you prevented this your self?

But to come nearer; Pray what shame is it to do that which is good, undo that which is evil? It is a shame indeed to sin, but that is past, that thou art ashamed of too: but now thou art about a work of righteousness, equity

and honesty, there is no shame in this: Nay, all men, at least all wise men, will think better of thee than before: They will now conclude, certainly yonder is a singular good man, that will part with his estate, and venture his credit, rather than burden his Conscience, or remain under sin. All men will commend this, and much praise will redound to God. Pray what disgrace is it to *Zacheus*, that he was willing to restore all he had gotten by wrong? God and Man record it to his honour.

But further yet, you may so order your restitution, that (if occasion be) you never need to be known. Consider whom you have injured, and how much; and then chuse your discreet Minister, or some other faithful friend, who may dispose the thing restored, or the value of it, to the right owner, and your name never needs to be in question. But rather exceed than fall short of the full value, in your restitution. *I will restore*, saith *Zacheus*, *four-fold*, that is, rather more than less. And the Lord hath ordered in that case, *Numb.* 5. 7. *They shall confess their sin which they have done, and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.* This is equitable for him, who perhaps hath been prejudiced by your injury, more than the naked worth of the thing, especially if much time be past. And it is profitable for you; when your sin costs you dear, its likely you will not easily meddle that way again.

Object.

Object. *I, but what if the party I have wrong'd be dead, and perhaps there is none left, to whom reſtitution may be made; or the perſons at ſuch a diſtance, that it is impoſſible to make them amends.*

Anſw. Reſtitution muſt be made in the proper place, if it be poſſible; or if the party be dead, to their Heirs or Executors, and pains muſt be taken to find them out. It is but a reaſonable pennance for your fault. But if no perſon can be found in whom the right of receiving remains, then hear what God ſaith, *Numb.* 5.8 *But if the man have no kinſman* (or perſon having right) *to recompence the treſpaſs unto, let the treſpaſs be recompenſed unto the Lord, even to the Prieſt*—— Almighty God is Heir-General in all ſuch caſes; in whoſe name and ſtead his Prieſts and poor are authorized to give you an acquittance; and your ſin bewailed ſhall through the *Ram of atonement*, mentioned in the *ſame verſe*, be forgiven. But till this be done, or fully purpoſed, your guilt remains, you are yet in your ſins.

And thus I have at length given you a view of the Husbandmans *Temptations*, and their ſeveral Antidotes; not but that he hath many more. As he is a Chriſtian, he is liable to all the temptations of a poor Chriſtian; ſo as he is Husband, Maſter, Subject: but I think theſe are more incident to his earthly Calling, wherein if he be faithful to his own ſoul in the uſe of the *Preſervatives* annexed, I truſt, by the bleſ-

sing of God, he shall overcome, and reign with Christ at last, where the *wicked cease from troubling, and where the weary are at rest.*

Cap. 6.

CHAP. VI.

The Husbandmans Lessons in his Calling.

The Husbandmans Lessons in his Calling.

SECT. I.

AND now I proceed to the Sixth Point to be handled, which is the excellent *Lessons* that God teacheth the poor Husbandman, who perhaps cannot skill of one Letter in the Book; *For his God doth instruct him unto discretion, and doth teach him*; as you had it out of *Isai.* 28. 26. And that's a dull Scholar that such a Master cannot teach. There is hardly any thing that the Husbandman hath to deal with, but he may learn something of God out of it, when God doth prompt him thereunto. Yea, God hath

hath translated the world into the Scripture, that we may translate and think of the Scripture in the world. This (as was observed) is one end of Similes and Comparisons, so frequent in the Bible, not only that God may come down by them unto us, but that we may by them ascend unto him. As our *Lord Christ* (excellently) by occasion of a Vine in his way, (as the *Learned* conclude) raiseth up his and his hearers minds to Learn this Lesson, *That every branch that beareth not fruit shall be taken away; and the branch that doth bear fruit shall be purged to bring forth more fruit*, Joh. 15. 1, 2. A profitable Lesson taught out of a Tree. Having therefore such a Copy, let us endeavour to shew, what Learning the Husbandman may and ought to get. And first, Out of his *Ground*. And here.

I. Lessons from his Ground.

1. He looks on it, and thinks *Whence he came*. He reads his Pedigree in the Dust; and remembers his Paternal Coat is Blazon'd, *Gen.* 3. 19. *Out of the Ground wast thou taken*. And having much business with it, he is often minded what he is, *For Dust thou art*. And there is but a remove between the *Dust* that lies, and the *Dust* that's walking on it. And therefore the Husbandman ought to look down, and learn humility; and then to look up and beg it of God. And hence it was (as some judge) that God gave to our Father *Adam* his name from the ground or earth (for so his name signifies) that whensoever he heard his name *Adam* call'd, he might think of his Original and be humble.

The Husbandman therefore hath many *Items* of his frailty, and must lay it to heart. Here is my Ground, and alas what am I but earth sifted, and purified, and molded up by the hand of God? And what cause hath white and red clay to be proud? Come down O my vain heart, and know thy place! when clay ascends, it is against the Laws of the Creation.

2. From his Ground; the Husbandman learns his *mortality*; and may be oft minded of his change. *For unto dust thou shalt return:* There is the end of his Line. Poor man creeps out of the dust, keeps a toil in the world a while, and then returns unto dust again. Every day the Husbandman may learn this lesson. His imployment lyes as it were in his grave; when he is digging or plowing in the ground, he breaks out in these thoughts. Poor piece of creeping dust, whither art thou going? Art thou ready to return to thy mother Earth again? Hast thou glorified God? Hast thou finisht the work which he gave thee to do? What sticks it at? Thy passing Bell may be rung to morrow, *and then shall the dust return to the earth as it was, and the Spirit shall return unto God who gave it, Eccles.* 12.7. Prepare thy self therefore to lie down in the earth, which thou art now manuring: get dying thoughts, for thou art but dying dust.

3. From the quality of his ground, he must learn his lesson. When you walk over a fruitful field, the sight of it pleaseth you: and a fruitful heart and life would please God much more.

This

This shower of rain hath made my field better: Did the last shower from Heaven make my heart better? *Heb.*6.7. *For the earth that drinketh in the rain that cometh often upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God.* Shall my ground be blessed, and not my heart? Is a fruitfull field a pleasant sight? O how much more blessed sight is a serious growing and holy heart! Awake therefore, O my soul, lest thy ground do shame thee, and lest the Earth rise up in judgment against him that tills it.

Again, when the Husbandman is in his barren ground, there he learns *the danger of unfruitfulness.* For saith the Scripture, *Heb.* 6.8. *That which beareth thorns and bryars is rejected, and nigh unto cursing, whose end is to be burned.* Do I turn that ground to commons, that will bring neither Corn nor Grass after all my cost? What then will become of me if I be unfruitful? Is it intolerable in the ground, and is it not much more in earth refined? Awake my barren heart, and fall to work. I'le go home and mend my pace, and bring forth fruits meet for repentance, lest while I seem blessed on earth, I prove to be accursed from Heaven. And thus the barren Ground reads a fruitful lecture to the observing Husbandman.

Ex terra fertili producetur aliquando cicuta venenosa; & ex terra sterili pretiosum aurum. Pint. *in Ezek.*

4. His fourth lesson is from the *improving* of his ground. He finds that the dirty manure is necessary to make his ground fertile, *Luk.*13.8. Not only the Fig-tree, but the Vineyard must be *digg'd and dung'd*, else it will grow weedy,

gather moss and be fruitless. And here our Husbandman learns the *necessity and benefit of affliction.* Here's a piece of ground; alas! without much pain I shall reap no profit. And here's an heart, that will bring forth little, without much pains and cost. Afflictions are profitable, but not pleasant at all: they fall upon us by a necessity, (*If need be*) *ye are in manifold temptations*, 1 *Pet.* 1.6. Let a man live two or three years without affliction, and he is almost good for nothing; he cannot pray, nor meditate, nor deny himself, he gathers abundance of moss and rust; but let God smite him in his child, or estate, or health, now he can find his tongue, he is awake, and is in good earnest, now he is humble and mortified, and quite another man: O! affliction is the growing soyl. God hath now as much honour again from him as he had before. Hereupon many good husbands think, that improving is better than purchasing: the Lord hath such a large improvement from one of his servants after affliction, that it brings in as much, as if he had converted a man out of the rough. And now thinks the husbandman, my pains and cost is well bestowed; this crop rewards me: And so sayes God, This amendment pleaseth me; this rod was well bestowed. And thus doth God chide himself, friends, with his poor Children, and heals them by his stripes: and this the husbandman learns from the improving of his Ground.

5. The husbandmans fifth lesson is, from fencing of his ground. He observes, that after all

all his cost and labour in his field, one gap or breach is able to ruine all his hopes, and therefore concludes the necessity of a fence, for the receiving of his deserved profit. Here my Corn is sown, but my labour's lost without care to preserve it; up Sirs, let us be doing, this field must be fenced, or all is lost. And hence the husbandman learns the duty of *watchfulness*, and concludes, that without it an everlasting soul is lost. When God himself hath sown the precious seed of Gospel-truth in the heart, and plac'd many orient Graces in the soul, there is no small need of a serious and constant watch, else Satan and his instruments will quickly lay them waste. Let the field of your heart be never so richly laden with knowledge, love, zeal; yet if one gap be left open for the *Boar* out of the Wood, or the *Foxes* of the field, to any one conscience-wasting corruption, open or secret, all will be destroyed, *Prov.* 24. 30. *I went by the field of the man void of understanding, and lo* —— *the stone wall thereof was broken down.* Here was a field without a fence; but did the passenger gather nothing hence? *verse* 32. *Then I saw and considered it well,* [I was thinking what I might learn from it] *I looked upon it, and received instruction.* My neighbours folly taught me wisdom, I was instructed by it; this outward object taught me an inward lesson. So should the husbandman by the breaches in his Neighbours walls, be taught to repair the neglects of his

own

own *watch*. How soon is a pair of Flood-gates in the Fen-Countries drawn up? How hardly can we draw out the waters again? Ah! so it is, (you may believe sighing experience) so it is with a poor soul; you may a thousand times more carefully keep out a sin and crush a *Cockatrice* in the Egg, than rid the soul of its woful chains and fetters afterwards. It's watchfulness and prayer, that only can keep temptation out.

6. The Husbandmans sixth lesson is, from the *Grass* of his ground. This he hath daily a pleasant view of, and now and then makes a Book of it, and every Grass is a Letter, yea, a Word, yea, a Sermon to him? A Sermon sometimes of his own *frailty*: For how doth it flourish in the morning, and the many coloured weeds therein smile and dance? and at night they are cut down and withered, their beauty gone in a few dayes, and then he remembers what is said, *Isa.* 40. 6, 7. *All flesh is Grass, and the goodliness thereof as the flower of the Grass: The Grass withereth, the flower fadeth: Surely the people is Grass.* And so he goes his way with an heart mortified, and weaned to the world, and all things in it, seeing there is so little difference between his Grass and him. The Grass sprung lately of the ground, and so did he, only he is the Senior Grass; and the Grass it resolv'd into the earth again, and so must he; only he lives a while longer. And more particularly, the Husbandman learns hence

hence the short-liv'd happiness of wicked men, that rise up suddenly in the world, and rage as they were woo'd, but like the Grass they perish out of hand, and their places forget them. God lets them alone a while, as the Husbandman doth his Meadow, eats them not down by afflictions, but hedges them by his Providence, as if he had more care of them than of all his Demesne besides, but mowes them down at length, and cuts them off in a moment, *Psal.* 92. 7. *When the wicked spring as the Grass, and when all the workers of iniquity do flourish, it is that they should be destroyed for ever.*

And then again, the Grass preaches to the Husbandman, *Relyance upon the Providence of God.* Thinks he, here I have a great family, and many Children, and certain provision for them I have none, but *Mat.* 6. 30. *If God thus cloath the Grass of the field, which to day is, and to morrow is cast into the Oven, shall he not much more cloath* me and mine, if I have any faith? Hath common providence such care of Grass, and not much more on men and women? Away distrust, be silent all my fears, God will provide for me and mine. What if I leave a shiftless Wife, and unable Children behind me: This poor Grass cannot shift for it self, and yet it's supported, and fed, and fenced, till I think it fit to cut it down: And so shall they be fed, and fenced, till God think fit to have them home.

7. The

7. The Seventh Lesson that our husban
man learns is, from the *Thorns* in his groun
It is said, *Judg.* 8. 16. That *Gideon took t*
Elders, and thorns of the wilderness, and brya
and with them he taught the Men of Succo
Hebr. He threshed them, he taught them wh
it was to affront God and his instruments. A
much may a good husband, an holy man lea
out of a Theme, God being the teacher. A
here, 1. The husbandman is taught to r
member his *fall in Adam*. One of the Fathe
would weep at the sight of the Rose, becau
before *Adam* fell, he thought the Rose had n
prickles, but the Fall bred them: certain it i
the curse of Thorns began at the Fall, *Gen.*
18. *Thorns also and Thistles shall it bring for*
to thee. So that every prick with the Thor
may wound thy heart with the remembranc
of that woful Shipwrack in thy Father *Adam*
Thy Rebellion against God breeds their Re
bellion against thee; every Bryar bending i
sting against their Creators Enemy, or at lea
giving thee a sharp *memento* of that Apostacy
And, 2. By them he learns the *nature, use, an*
end of wicked men, whom the Lord account
but as a brake of thorns, *Ezek.* 2. 6. *Son of ma*
be not afraid of them, neither be afraid of thei
words, though briars and thorns be with thee
The husbandman is not afraid of a bush o
Thorns: he knows the Thorns original i
but from the curse; though their use may be
to fence the Field, their end is to be cast into
the

the Fire. And hereby he learns, that wicked men are no wonder: since the curse there have been *Thorns* in the *Wood*, as sure as *Corn* in the *Field*; but he is content to suffer by them, foreseeing their end to be lamentable. And at present their joyes are but like the crackling of Thorns under a pot. A great noise, but little heat, and less continuance: especially considering, that God makes divers of them fences and safeguards to the good, against their own wills, and that God stops a gap sometimes with a wicked man, whereby his godly neighbour is preserved: and so he is kept from envy at them, seeing he knows the thorns grow green but till the Husbandman hath need to use them for the hedge, and then lye there only till they be rotten and ripe for the fire.

8. The Eighth Lesson the Husbandman learns in his Ground is, from the *Stones* of his Ground: and these, though they do sometimes bring into his mind Jesus Christ, that *living Stone*; and occasion otherwhiles thoughts of that *white Stone* of Absolution he hath so long wanted after, (as an industrious Christian can get profit out of Flint) yet from them he is most effectually taught, the *misery of an hard heart*, the Plough goes through them, and yet they are Stones, nay, it's sometimes broken by them, but they no softer: The Rain falls oft on them, but they are hard still: The Sun warms them, but they relent not. At the end of his Lease, the Husbandman leaves them as he finds them,

them, not a grain of fruit from them in an a
Some of the biggeſt it may be he throws ou
his ground, but leaves the leſſer in it till
end of the World. And this teaches him mu
he looks upon them, and receives inſtructi
He is ill troubled with theſe Stones under
feet, but he is worſe troubled with the ſton
his heart; he thinks on his ſins, and can
weep for them; he looks at him whom he h
pierced, and cannot mourn over him; he he
of the calamities of the godly, and ſees
wickedneſs of the ungodly, and cannot bre
his heart for them. He knows not what to
with this ſtone within: He puts in the Plo
of mortification, he tears up his heart by c
vincing aggravations of his ſin, he puts it
der the droppings of holy Ordinances as oft
he can, remembring that——*Gutta cavat la
dem, non vi ſed ſæpe cadendo.* He faſts and pra
time after time, yet all would not work,
that God comes in (that of *a ſtone can mak
Son of Abraham*) and quite takes away t
heart of ſtone, and gives inſtead thereof an he
of fleſh. And O that every Husbandman wo
take this courſe, ply the means, plead the P
miſes, get the heart diſſolved, leaſt it be
ſtroyed. You get the Stones out of the grou
O get them out of your hearts, leaſt for the
of hardneſs, God give you up to the *curſe*
hardneſs, and forſake you for ever.

9. The Ninth Leſſon the Husbandman lea
is, from the *Worms* of his Ground: Theſe
conver

converſes with every day, and draws acquaintance to them, becauſe they are of kin. And the Leſſon he learns from them is, his own *mean and low condition*, and a potent argument againſt pride. If a worm ſhould take on, lift up it ſelf, and be proud, then any thing may be proud, *Job* 25.6. *How much leſs man that is a worm, and the Son of man that is a worm.* Here is a worm, this is a mean creature in compariſon of me, but I am a meaner creature in compariſon of God. How eaſily can I cruſh this worm with my foot? and more eaſily can the great God cruſh me into pieces. If the Lord had no more mercy on me, than I have of this worm, O what would become of me? O what reaſon have I to be humble, ſeeing theſe very worms, if God did ſay the word, could eaſily vanquiſh and devour me: that were not afraid to ſet upon a King in his greateſt Pomp, when the great God did clap them on the back and ſet them on, *Acts* 12. 23. *And immediately the Angel of the Lord ſmote him, becauſe he gave not God the glory, and he was eaten up with Worms, and gave up the Ghoſt.* The Angel gave the firſt blow, to give the worms hold of him; and then every one had a morſel of his fleſh, and ſucked up that blood wherein the glory of God did not ſwim; an hoſt of Maggots overthrew him, and kill'd him dead. What a low opinion muſt he have of himſelf, that muſt ſay to the worm, *Job* 17. 14. *Thou art my mother and my ſiſter?* Thou art a reaſonable worm, and that's all.

10. The

10. The tenth Leſſon the husbandma learns is, from the poor *Ant or Piſmire*. And t her, God himſelf ſends him to School, *Prov.*6. *Go to the Ant thou ſluggard, conſider her way and be wiſe: which having no guide, overſeer, ruler, provideth her meat in the ſummer, and g thereth her food in the harveſt.* Set thy ſelf by mole-hill, and there ſtand, and behold tho ſmall creatures, how buſie they are; they ſtan not ſtill, nor go at an idle rate, but run ever foot, they carry a burden as big as themſelve every day they work, and this with incredib chearfulneſs; they murmure not, they quar rel not, but know their place and buſineſs, an that is to provide for winter. And now wh learns the ſtudious Husbandman from th Book? Why, here he learns *Induſtry and di gence*; a chearful induſtry in his place. Sha Nature teach this Ant more than Reaſo teaches me? Shall a blind inſtinct make her pr vident, and ſhall the Bible ſuffer me to be pr fuſe? See how ſhe runs in her duty, and ſha I ſleep or creep in mine? Nay, will not th poor Piſmire riſe up to condemn me, for m neglect of treaſuring up for Eternity? my wi ter is drawing on, there's no providing in th Grave, and yet where's my proviſion for an ther world? I open this hillock and ſee th Ants proviſion: But I open my ſoul, and the find little or no proviſion. Awake, O ſlu gard, up and be doing, run for thy life, wor for eternity, treaſure up that which a ſo ma

may live on in another world; lest thy Harvest be past, thy Summer ended, and thou be not saved. Here's a little Creature, and yet a great Politician. Well, I am convinced, I am resolved, I'le trifle no more; these Pismires are at my mercy, and I am at Gods, and therefore I will do what I can with all my might, though I am poor in this world, that I may be rich in the next.

These and such like Lessons may the careful Husbandman learn out of his ground, whereby it yields him double profit: food for his body, and a feast for his soul.

SECT. II. §. 2.

1. THe Second Book of the Husbandman wherein he may read something of God, is, *His Corn*. The same word in the *Hebrew* that is used for an *Ear of Corn*, signifies also a *Word*. As if every field of Corn were the Husbandmans Book, every Land or Butt a Leaf, every Sheaf a Verse of praise, every Ear a Word, every corn of Wheat a Letter to express the praise of God, and duty of man. In the same meal one man feeds his Lusts, and another his Graces; and in the same field one man fills his Barn, and another man fills his heart: So that a good Husband hath two Crops in

Lessons from his Corn. A word גלילה or Ear of Corn.

in one year, the one keeps his body, the other helps to keep his soul alive.

And here,

1. The Husbandman learns something from his *Plowing* for Corn. And this teaches him the use of *Godly sorrow*, Jer.4.3. *Break up your fallow ground, and sow not among thorns.* What is fallow good for? Put in the Plough, *saies God* to some spiritual Husbandman, I shall have no Rent hence until the Plough go here: plow me a long furrow here: O Lord, cryes the Soul, I can sorrow for my sin, I am broken. Plow deeper, *saies God*, fetch up these weeds by the roots; now he cryes, An undone sinner. The Law hath quite undone me; my heart is rent and torn within me; all the world for one smile of Christ. Now, *saies God*, thou shalt have it: I meant thee no more hurt than the husbandman means his field. Plowing is hard work, but it brings sweet profit. So compunction is hard work indeed, letting one blood in the heart, this goes near; but it's profitable, the peaceable fruits of Righteousness pay for all: the Plough makes one *sweat*, but the crop makes one *sing*; and without this plowing in tears, we should never reap in joy, *Amos* 6.12. *Shall Horses run upon the Rock? will one plow there with Oxen?* No man will do it: and yet, *saies God*, there I must plow, or no where: I must squeeze water out of a Flint, and make a rocky heart mourn, or never cure it. Thus our husbandman learns humiliation.

at his Plough, and ſtudies, a broken heart, while he is breaking up his ground.

And then his Plough teaches him the need of a *Watchful Perſeverance*, Luk. 9.62. *No man having put his hand to the plough, and looking back, is fit for the Kingdom of God.* He finds the careleſs eye makes many a balk, and it muſt be a ſtaid and conſtant obſervation, that makes an even furrow; wherein if he fail, he goes home with ſhame. And he knows the Plough will do good no longer than it's followed, and there's no leaving it, if he mean to live. And this helps him to conſider, of the conſtant need he hath to obſerve his wayes, to cleave an hair, and draw an even furrow in all his courſes: to beware of extreams in being over-righteous, or over-wicked; knowing that one broad furrow will require another to make it ſmooth, or elſe require a narrow one to drive it even. And therefore he concludes, there's no ſleeping at Plough; no throwing up his worthy work of Religion for any difficulty in it, till his harveſt come in Heaven, where he ſhall reſt from his labours, and *his works ſhall follow him.*

2. The Second Leſſon which the Husbandman may learn from his Corn is, from the *Sowing* of it. And hence he may learn,

1. *How to hear:* For ſo hath our Lord *Jeſus* taught him hence, *Mat.* 13. who there takes the Husbandman upon himſelf, and reckons his and his Miniſters preaching, like the ſowing of ſeed. Where he finds four ſorts of ground, and

but one sort sound and good. It is three to one in a Congregation, that the hearers miscarry in hearing. Here I have precious Seed, saies the Husbandman, but if I should cast it in this high way, or among yonder thorns, or else on the rocks, what crop could I expect? It would be cast away: and what is my earthly Seed to the heavenly Seed of my *Lord and God?* who not only scatters Seed, but offers Pearls, yea Blood the precious blood of Christ, and it's cast away, if I bring an hard or worldly heart to the Word of God. O then what need have I to prepare before, and to watch in the hearing thereof, lest I receive *that Grace of God in vain.* How fruitless would that seed be, that is sown on the green-sod, before the ground be plowed? I would not venture one handful of Seed upon it. I'le therefore plow up my heart by godly sorrow for my former negligences, that the Lord may now *Sow in Righteousness, and that I may reap in mercy:* for I know as I sow so shall I reap, when I sow Fitches, I look not to reap Wheat; no more must I expect to sow dead duties, and reap lively returns. I must not look to reap any thing but corruption, if I sow to the flesh: If I expect clean corn, I must sow clean seed, and if I look for life everlasting, I must sow to the Spirit. And herein also,

2. The Husbandman is taught *Bountiful Alms giving*, for as much as he finds by experience, he that soweth sparingly, shall reap sparingly, and he which soweth bountifully, shall reap bountifully. He observes the increase

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treble to the laying out, and the thicker he sows, (observing rules of prudence) the thicker it comes up, and pays him ully, both for his labour, and his forbearance. And he that can trust his Seed in the bosom of the Earth, can trust his Charity in the hands of God; and therefore of that little he hath, his poor Neighbours shall have part. Heaven will repay it all, *Eccles.* 11. 4.

3. The third Lesson which the Husbandman learns from his Corn, is from the *springing* of it: and hence he learns the Nature both of the *first and second Resurrection*. First, he perceives hence the *strange working of Grace* in his soul, *Mark* 4. 26. *So is the Kingdom* of God, *as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring, and grow up he knoweth not how.* There he throws his seed into the cold ground, and goes his way, and behold e're long it comes up, but he knows not how. Just thus, cryes he, was it with my heart; I feel some supernatural work in me, but I know not how 'twas wrought. Seed I remember was cast upon me, but how this sorrow, this faith, this love is wrought in me, I know not. What a blessed change is here? a field of thorns into a field of corn. Sure, Lord, thy hand has been here; and 'tis thou must perfect the work of thy own hands. This green corn must have many a shower before it be ripe, this must have the former and the latter rain: and so must I.

And this minds the Husbandman of frequenting all the means of Grace he can, and there he layes his ſoul under the droppings of Heaven with unſpeakable delight, and goes away from every Ordinance more green and freſh than he was before.

Hence again, he learns ſomething of the *laſt Reſurrection*, 1 Cor. 15. 35. *But ſome man will ſay, How are the dead raiſed up? Thou fool, that which thou ſoweſt is not quickned, except it dye;* ——— *It is ſown in corruption, it is raiſed in incorruption.* The Husbandman remembers, he ſowed his Corn white and withered, but it comes up freſh and green: it lay in the ground till it ſeem'd loſt and periſht, but that dying was to give it life; and that corn, which to his ſenſe was dead and gone, e're long to his ſenſe is revived, and in greater glory than before. And is it thus, ſaith the Husbandman? Why then this withered body of mine, is but ſown in the grave, to ſpring up again without theſe imperfections. It is to be ſown *deeper*, becauſe it muſt ſpring up *higher*, than my corn: What though I dye, conſume and periſh to the eye of ſenſe, yet *though worms deſtroy this body, in my fleſh ſhall I ſee God*; and though I live and dye in diſhonour, yet I ſhall riſe again in honour. He that raiſes up my corn, can raiſe up me. He can effect one Reſurrection at laſt, that cauſes a Reſurrection in my field every year. How many thouſands of men and women ſhall ſpring up then out of this one Church-yard? You ſhall ſee no leſs, I believe, than fifty or three-

ſcore

ſcore thouſand come up, at the ſpring of the Reſurrection in this one Church-yard. How dreadful then will the whole appearance be at that great day!

4. The fourth Leſſon that the Husbandman may learn from his Corn is, from the *Reaping and In-gathering* of it. And this effectually minds him of the *End of the world*, Mat. 13.39. *The Harveſt is the end of the World, and the Reapers are the Angels.* Beloved, the world hath grown a long while, it hath grown longer than the Old world by two thouſand years; ſo that now the fields are white to the harveſt, and I doubt, if it grow longer, it will grow worſe every day than other. Now when the Husbandman ſees his field is ripe, then he puts in his Sickle, ſets in his Reapers, and down it goes: The weeds that have eſcaped till then go down, and are bundled together, and caſt away. And ſo, when the holy and wiſe God ſees his Elect ripe for glory, and the Reprobates for ruine, then he calls to his Angels, as *Joel* 3.13. *Put ye in the ſickle, for the harveſt is ripe, come, get you down, for the preſs is full, for their wickedneſs is great.* What a brave ſight will it be, to ſee the Angels reaping? And then thoſe hypocrites, that have grown in Gods field with the corn, and had their part in the ſhowers above, and fatneſs beneath, with the corn it ſelf, ſhall be gathered into bundles; a bundle of proud creatures, a bundle of worldly creatures, a bundle of wanton wretches, and

cast into hell fire: there shall be weeping and gnashing of teeth. And then shall true Holiness be richly rewarded, which also the Husbandman hath occasion to think of in his harvest. What pains had he in sowing! how did he sweat at plow! but now he is richly paid. The Vallies are covered with corn, they shout for joy, they also sing, they make the Husbandman to sing. *He went forth weeping, bearing precious Seed*, Psal. 126.ult. *But now he comes again rejoycing, bringing his sheaves with him.* And he learns by this, that his fasting, and prayers, and self-denial, though sharp and difficult, yet will quit the cost at the long run. He hath a natural faith to believe his Pains for the Earth will pay his charge, and make him merry once in the year; and he hath a spiritual faith, to believe his pains for Heaven, will bring much greater, surer, and sweeter gains. Drudging at the harrow, that's sharp; but sweeping down the wheat, that's sweet. Prayers and tears he finds to cost him dear: but Grace and glory pay him home. *The Sluggard*, Pro.20.4. *will not plow by reason of cold, therefore shall he beg in harvest, and have nothing.* The idle hand shall have an empty barn; he shall beg, and have nothing, when harvest comes. Here the idle Poor glean at harvest, and get something? but O what millions of Beggars will there be at that great harvest, crying, Give us of your Oyl! but they shall have nothing: the Godly Father shall not spare the ungodly Child one drop of Oyl, nor the religious Wife to the graceless Husband. They

who

who would now ſpare a drop of their hearts-blood to ſave their Relations; then will not, cannot, muſt not ſpare them one drop of Oyl to ſave their ſouls, *Matth.* 25.9.

And from the *In-gathering* of his Corn he learns this Leſſon, That when his Soul is ripe and ready, God will leave him no longer in the field below, but will houſe him in Heaven above, and will bring him into his grave in a full age, *like as a ſhock of corn cometh in in its ſeaſon.* And if he ſee a ſtorm coming, he will make ſome haſt to ſecure him before it falls, as the Husbandman hurries in his corn, when he ſees danger of the rain. Thou long'ſt till thy corn be in the barn; and *Chriſt* longs till thou be in heaven. He is not compleat without thee, *John* 17.24. *Father, I will that they whom thou haſt given me, be with me, where I am:* haſt home my Children unto me. And at laſt, welcome O Sons of God, you have been long in coming in, but out ye ſhall never go again.

5. The fifth Leſſon the Husbandman learns from his Corn is, from the *Threſhing* of his Corn. And this teaches him the *neceſſity of affliction.* He ſees that Corn in the Ear will do him no good, it muſt be beaten out with the Flail; though this work be painful, yet it is needful: threſhing muſt be had. Grace is in the husk, while proſperity laſts, appears little, works little, is little: but the flail of affliction beats it out, makes it ſenſible and lively. How

weak

weak are we in faith, till God threſh us by ſome diſaſter or other? Gods flail comes and cryes, Come forth thou grain of Faith! and when the heart is tough, he is inforced to lay on the more and greater blows, *Iſa.* 21. 10. *my threſhing, and the corn of my floor.* At length that Grace that lay hid in the husk, comes forth; and then, O the faith, the humility, the patience, the goodneſs that appears, even where little was dreamt of before! How mellow and ſweet doth a fit of ſickneſs, the loſs of a child or a priſon make the ſoul, to whom it is bleſſed! The ſweeteſt Spices enjoy their own ſweetneſs, till they be bruiſed; then they diffuſe it, and all the room perceive their odour: and the moſt precious Saints are oftentimes hid, till they be bruiſed by the Croſs of Chriſt. Believe every creature that afflicts thee, to be *Gods flail*; and anſwer his deſigns therein. Fly not in his face like the chaff, but fall down at his feet like the good corn, *Iſa.* 10. 2. *O Aſſyrian the Rod of mine anger, and the ſtaffe in their hand is my indignation.* And God knows when it's time to threſh thee, and how many ſtrokes to give, *Jer.* 51. 33. *The Daughter of* Babylon *is like a threſhing floor: It is time to threſh her.* Let him alone when and how long to threſh his corn. An hard heart will not be cured with a little labour. How many workmen hath God tired out upon thy heart? Repent betimes leſt thou be threſht for ever.

6. The

6 The sixth Lesson the Husbandman learns from his Corn is, from the *Winnowing it*: And therefore he learns the *reason of temptation*, Luk. 22. 31. *Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat*. What an heap of grain seems to lie in the Barn? but when a strong wind comes, it parts it, and leaves the corn in a little room. Just so the number of religious persons looks great sometimes. Then God suffers Satan to raise a wind of persecution, and that doth so sift and fan them, that they prove but few, that are faithfull to the death: the greater half was chaff, too light for the tryal, and they are blown away. O Sirs, God will have clean wheat for Heaven; not a tare that must come there.

Yea, in the hearts of Gods own people there is a great heap, but it's grace and sin together. When they are tryed, the grace will be found but little, and the sin great. As in that case of *Peter* above. There appeared a fair show on the floor, but it was wheat and chaff together; and upon the winnowing of *Peter*, his faith and courage went into a little room, and there was much chaff in him. But the stronger is the wind, the cleaner is the corn; and so the *sharper* the tryal is, the *purer* it leaves them that are upright in heart. This temptation made *Peter* the healthier, and the better while he lived: and you may observe his future courage made signal amends for his former cowardize. And usually one time or other, Jesus Christ comes

comes with his fan in his hand, and dot throughly purge his floor, and then gathers h wheat into the garner, and burns the cha with fire unquenchable. And such Leſſons a theſe the Husbandman learns from his Corn.

SECT. III.

§. 3.

Leſſons from his Flocks.

III. THe Third Book wherein the Hus bandman may learn ſomething o God is, *from his Flocks*. The dulleſt of Catt may teach their Maſter ſomewhat. *The Ox knoweth his Owner, and the Aſs his Maſters cri but my people doth not know:* See the *miſery* poor man, that muſt go to School to the Ox and Aſs; yet behold the *felicity*, man that learn ſomewhat from the meaneſt creatures. It's fac that we have need to learn of them: it's wel we have the art to learn of them. The greate of men may learn from the leaſt of creatures and the ſilly Aſs may reprove a Prophet, whe God ſets in with it.

1. The firſt Leſſon the Husbandman ma learn is, from his *Oxen*. And here he learns,

1. *Patient induſtry*. He obſerves his Ox that's ignorant of the will of God, or the re ward of Heaven; yet day by day works till h

be weary, keeps his place and furrow, though it toil him every ſtep, carries his yoke without grieving at it; and ſuffers the ſharp viſits of the Goad without renitency or oppoſition; and expects nothing but food for his labour. And this inſtructs and quiets the Husbandman in his painful Calling. He knows he hath as much reaſon to work *for* God, as his Oxe hath to work *for him*; and that he expects a far greater reward, and therefore he is content to weary himſelf day by day; he keeps in his place and furrow, though his idle neighbour would tempt him out to vain company. His yoke is ſomewhat heavy, but he knows it will grow lighter by bearing it in his youth: and though he feel the goad of domeſtick afflictions ſometimes *in his ſide*, yet he frets not, but mends his pace: a night will come at length, when the weary are at reſt.

2. He learns hence *Juſtice to his painful Miniſter*, 1 Cor. 9. 9. *It is written in the Law of Moſes, Thou ſhalt not muzzle the mouth of the Oxe, that treadeth out the Corn. Doth God take care for Oxen? or ſaith he it altogether for our ſakes? For our ſakes, no doubt, that is written, That he that ploweth, ſhould plow in hope* —— The Oxe gets thy corn, and thou giveſt him ſome of the ſtraw at leaſt. And thy careful Miniſter, whoſe charge is weighty, and whoſe pains are great, hath as good a right to thy *Earthly* things, as thou haſt to his *Spirituals*. The Husbandman therefore that fodders his Oxe, will not ſtarve his Miniſter, and therefore what

what the Law allows, or his own heart hath purposed besides, he supplies him with all possible speed and alacrity. He knows in feeding his Oxe he feeds his own body and children and in supporting his Minister, he feeds his own soul, and the souls of his.

2. The second Lesson the Husbandman may learn is from his *Kine*; from whom he learns *daily fruitfulness*. He sees they pay their tribute every day, yea, twice a day to him: and therefore will he every day pay his tribute unto God. The *better* pasture he brings them to the *more* milk they bring him home? whereby he learns, that the greater stock or estate he hath, as he pays more rent to man, so he ought to pay more thanks and fruits unto God. He trembles, lest his soul should prove like *Pharaoh*'s lean *Kine*, Gen. 41. 19. *That devoured the fat, and continued lean.* It is leanness that makes them ill favoured, and there's no uncomeliness like unproficiency. A lean soul under fatting means, is an ill favoured sight. He considers, that if once his Kine grow fat and not fruitful the next *Kange* will be the *Shambles*: and thence he concludes, that outward fulness, with leanness in the soul, is the surest preface to destruction: and therefore he earnestly deprecates the sin of barrenness, and strives in his place, to bring forth fruits meet for repentance. O how many may God bespeak, as he did those, *Amos* 4. 1. *Hear the word ye Kine of Bashan*; Fat in estates, and fat at heart? whom Gods bounty feeds

eeds a while, and whom his Juſtice will cut off for ever. Better for ſuch they had been in the place of their pooreſt Tenants, yea, in the condition of their very beaſts that periſh.

3. The third Leſſon the Husbandman learns from his Flocks is, from the *Horſe*, and that is the *miſery and danger of ignorance*, Pſal. 32. 9. *Be ye not as the Horſe or Mule, which have no underſtanding; whoſe mouth muſt be held in with bit and bridle.* The ignorant Horſe is ridden by whither: and the Devil may ride the ignorant ſoul to hell, and he not know whither he is going. O let the Husbandman therefore make a ſtop oftentimes, and examine whither am I going? Am I in the way to heaven or hell? Alas, the faſter I go, the ſooner I ſhall be at my journeys end; and what if that be hell? Well therefore, *I will ſeek Knowledge as ſilver, and cry after it as for hidden treaſure*, and eſpecially of my ſelf, and of my eternal eſtate; that while I know my houſe, and grounds, and cattel, I may not be ignorant of my own ſelf. Alas, if this horſe knew his own ſtrength, he would never be uſed as he is; neither wouldſt thou be ridden at the Devils pleaſure, if thou didſt underſtand thy ſelf: unhorſe Satan then quickly from off thy ſoul, and let Chriſt and his holy Spirit have the guidance of thee; ſo ſhall every ſtep thou takeſt be towards heaven, and though thy load be heavy, yet death will eaſe thee of it.

Nay,

Nay, the Husbandman that's apt to learn learns ſomething from all his furniture. His bridle teaches him the need he hath of temperance and wiſdom. The ſpur ſhews him the need he hath of afflictions now and then. The ſhaking of his whip preaches to him the benefit of divine threatnings. And the eaſe and uſe he hath with this creature, ſhews the care and goodneſs of his Creator to him.

4. The fourth Leſſon the Husbandman learns from his Flocks is, from the *Sheep*. And from them,

1. He learns *Meekneſs*. He ſees the meekneſs of his Saviour, and may learn meekneſs for himſelf. For Chriſt, *Iſa.* 53. 7. *As a ſheep before her ſhearers is dumb, ſo he openeth not his mouth.* You ſee how patiently the ſheep parts with her fleece, when you call for it: Chriſt's life was his fleece, and as meekly did he part therewith. You ſee the innocency, mildneſs and uſefulneſs of your Lambs: Behold, the Lamb of God, he was far more. The Lamb hath no armour but patience in the midſt of Wolves, and ſo was Chriſt brought as a Lamb to the ſlaughter: yet he was a *Lamb without blemiſh*, 1 *Pet.* 1. 19. fair without, and ſound within. What more uſeful and profitable? every part of the ſheep is good for ſomething: poor men cannot live without them. Jeſus Chriſt is an uſeful Commodity. They that know themſelves, cannot live without Jeſus Chriſt. And here the Husbandman hath oc-

caſion

casion to contemplate the death of his Saviour. He submitted to it *without resistance:* You raise not the Town to kill a Lamb.

2. *Without desert.* The Lamb dyes for no fault of his own, but for other's good: So did our dear Redeemer. Behold, the *Wolf* is in fault, and the *Lamb* must dye.

3. *Without repining.* The Lamb looks chearfully on the slaughterer. Christ Jesus was torn like a *Lamb*, that could have torn them like a *Lion*; but instead thereof he prayes and excuses for them; *Father forgive them, they know not what they do.* And all this the husbandman should, as he is able, apply to himself, to teach him meeknèss both from that Lamb of God above, and from his own below.

And 2. He is minded here of the *dangerous strayings* of an unregenerate condition, *Luk.* 15. *What man having an hundred sheep, whereof one strayed,* &c. *Isa.* 53. 6. *All we like sheep have gone astray.* He finds that his Sheep by straying, looseth pasture, fleece, and life at last; that there is no safety out of his field, and flock; and then he wonders that ever he was sought and found: and in lieu of that mercy, he makes after the child, servant, or kinsman that is run from God, and uses all his art to reduce him. And it is observable that the word for Sheep, both in *Hebrew* and *Greek*, signifies *meekness* and *straying*, the Lessons that the Husbandman would learn from them. But this is but a small part of what *Jacob* and *David* learned, and the Husbandman might and would learn from his

צאן of יצא to go forth כבש of subduing, because they are easily subdued.

πρόβατον ἀπὸ τοῦ προβαίνειν to erre.

Ἀγνοῶ hence, ἀγνόημα to deny for fear: *Mr. Pagit.*

Sheep, but that the Shepherd hath taken them out of his hand, who having no other Book to learn in, ſurely, learns the more in this.

5. The fifth Leſſon the husbandman doth learn is, from his very *Swine*; in whom he beholds the *filthineſs of a ſinner*, whom Chriſt himſelf calls no leſs, *Matth.* 7. 7. *Caſt not Pearls before Swine*. The husbandman obſerves that all the ſtudy and care the Swine takes, is for his belly, to ſatisfie his brutiſh Appetite, he works not as the Oxe, brings no fleece as the Sheep, nor milk as the Kine; all he does is to fill his belly. And this teaches him to diſlike that diſpoſition of ſenſual ſinners, whoſe only ſtudy is to eat and drink, and feed their luſts. If it be a hateful quality in the Swine, it cannot be lovely in any man, but much more hateful: And therefore he reſolves to eat that he may live, and that for God; and not to live, that he may eat. And more particularly, he learns from the Swine the danger of *relapſe* into a courſe of ſin, and the difficulty of leaving it till the nature be changed. The Proverb is known, 2 *Pet.* 2. 22. *The Sow that was waſhed is turned to her wallowing in the mire*. How ſadly and truly doth this ſet out the unregenerate ſinner. He comes to the means of Grace, and thoſe ſhowers do waſh him; he comes among good company, (the Swine may get into the parlour) and that ſmooths him again. Reſtraining grace pins him up, but after all, his filthy Swiniſh nature remains, and the next puddle

he comes to, he wallows in it again. O the endless labour that our God hath with us, before we be clean! And alas the worst filth is sweet, in comparison of sin, for that's the Devils excrements, and so most abominable? if our spiritual senses were exercised to discern good and evil. It were better to tumble in the sink, than in thy filthy sins. A Swine is a cleanly creature to a filthy sinner. Admire then the grace and goodness of God that hath chang'd thy nature, and of a Swine made thee a Son: And beware thou come no more into the mire, least instead of being cleansed in the blood of Christ, thou perish in thine own.

SECT. IV.

§. 4.

IV. THe Fourth Book wherein the Husbandman may learn something for his soul, is from his *Orchard*. The word in the *Hebrew* for a Grove of Trees signifies also *contemplation*, as if a man should never go among his Trees without some contemplation. And here in general, when he comes into his Orchard, he remembers *Paradise*, where he in *Adam* did once enjoy God, and where by eating the forbidden fruit he lost him. And this comes as well to qualifie that delight he takes among his Trees. It is said, that our Father *Adam* did

Lessons from his Orchard: אשרה a Grove, of אשר to behold or contemplate. Mr. *Pagit*.

never look towards *Eden* the *Paridise* when he was cast, without a tear; to think of the happiness he had lost, and the evil he had committed. However, the Husbandman hath many an aking heart here, upon the sad remembrance of his sin and fall, and thereupon he examines whether the guilt of that sin be pardoned to him, and whether the heart and strength of it be broken in him. But the more particular Lessons he learns in his Orchard are;

1. From the *variety and kinds of Trees* and the fruits thereof. He observes the *diversity* and *choice of Christians, and of their graces*, shadow'd out in that, *Cant.* 4.13. *Thy plants are an Orchard of Pomgranates, with pleasant fruits Camphire with Spikenard, Spikenard and Saffron, Calamus and Cinnamon, with all Trees of Frankincense, Myrrh and Aloes, with all the chief Spices.* Here's Christs Orchard; every Tree a Saint, and every Saint variety of sweet tasting and sweet smelling graces. Ah Lord, sayes the husbandman, what plenty is here for me, but what scarcity have I for thee? What a brave sight is a fair Orchard, with well-ordered Trees, and each filled with fruit? how much fairer a sight is a Congregation of fruit-bearing Saints, that bear the Fruits and Spices that God loves? What delight doth the Husbandman take in his Orchard; and O what delight would your God take, to walk with you in your houses, and to walk among us here in this house, if every Seat here were filled with

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ow of fruitful Trees! he would pluck our ripe fruits and graces, and take them to Heaven with him: he would prune and purge us, that we might bring forth more fruit. And what, muſt young Trees and others, that bear nothing, be caſt into the fire? Nay, the Husbandman waits upon them with patience, and ſuffers many a Tree that bears nothing grow in hopes; but if no induſtry or patience will cure them, then up they go, and to the fire. And ſo doth God bear with young ones in hopes, and looks for little ſervice from little ones, and fences and waters many a Tree, that yet brings no fruit; but this is in hope, that their after-diligence will pay for all. But if a man promiſe little, he comes as *Luke* 13.7. *Behold theſe three years I come ſeeking fruit on this fig-tree, and find none, cut it down; why cumbereth it the ground?* How near thou haſt been to ſtocking up, none knows but God and Chriſt, who hath diverted the blow many a long day. But if no courſe will make them fruitful, then *the axe is laid to the root of the Tree, and every Tree that bringeth not forth fruit, ſhall be hewn down and caſt into the fire.* They which are not good for fruit, ſhall be good for fuel. By the leaning of the Tree, he knows which way it will fall; and by the leaning of his own heart towards Heaven, he truſts it will fall thither.

But eſpecially the Husbandman in his Orchard thinks of *Chriſt and his ſweetneſs*; Cant. 2.3. *As the Apple-tree among the Trees of the Wood, ſo is my Beloved among the Sons, I ſat*

down under his ſhadow with great delight, and his fruit was ſweet to my taſte. All the Trees of the wood muſt give place to the Apple: and all creatures muſt ſtand aloof from Chriſt. His ſhade and fruit are both ſweet. O what a treaſure, thinks the Husbandman, have I of my Saviour! and thereupon he taſtes this Apple of *Paradiſe*; and as by an Apple death came into the world, ſo by this Celeſtial Apple, he recovers life again. O the ſolace the poor Husbandman hath under Chriſts ſhadow in an Ordinance! O the ſweetneſs he taſts from his ſpirit! And ſo he returns into his houſe full of Chriſt, and earneſtly preſſing him upon others.

2. The ſecond Leſſon the Husbandman learns in his Orchard is, from the *Planting* of his Trees, and hereby he underſtands the *Nature of regeneration*, Rom. 6.5. *For if we have been planted together, in the likeneſe of his death.* He ſees the Crab-tree ſtock muſt be cut off, and then into it muſt the Scion be ingraffed and inoculated, before it can be an Apple in his Orchard: whereby the Husbandman learns, that the old man in him, though it cannot be ſtockt up by the roots in this life, yet it muſt be cut off by compunction, humiliation, and mortification; and the new man ingraffed into his heart by vivification, faith and renovation: Whereby he concludes, I muſt live in another if I would live for ever, *Gal.* 2.20. *I am crucified with Chriſt: Nevertheleſs I live, yet not I, but Chriſt that lives in me.* As if the Crab-tree

ſtock

ſtock ſhould cry out, I am cut off; yet I live, but not I, but the Scion that is planted in me. Old *Adam* cryes, I am wounded and killed, nevertheleſs I live; yet not I now, but Jeſus Chriſt, the ſecond *Adam*, lives in me. And he ſees, that till this work of ingraffing be over no fruits are to be ſeen but Crabs. And thence he gathers, that till that change be wrought within, no man can bring forth fruit acceptable unto God: All his beſt works are but meer Crabs; or the Fruit cannot be better than the Tree; and therefore he is reſtleſs, till this work be done in him; he reads, he inquires, he prays, he hears, he is never quiet, untill he alſo be renewed in the ſpirit of his mind, and be made like that Tree, *Jer.* 17. 8. *planted by the waters, whoſe leaf ſhall be green, neither ſhall it ceaſe from yielding fruit.*

3. The Third Leſſon the Husbandman learns in his Orchard is, from the *Pruning* of the Trees; and there he learns the *danger of proſperity*, and the *Mercy of croſſes*. He ſees that when there are too many branches, there is too little fruit; and where the top is too big for the root, there's danger of being wind-fallen. And this he conſiders well, and receives inſtruction. He likewiſe hath found, that the pruning of the Tree hath uſually made it better, and that which ſeemed to *hurt* it, hath *helped* afterward. And the Lord hereby teacheth him the danger of abundance, and the bleſſing of the Croſs. He learns that an high eſtate is more

dangerous, and leſs fruitful than a mean; that if God had ſuffered him to grow bulky, it would have been worſe for his ſoul. He ſees that pruning is as needful as fencing, and therefore can bleſs God, when he takes away a *Cow*, as well as when he ſends him a *Calf*. When fleſh and blood cryes, O I am cut, I bleed, I am undone, Faith ſings, *Bleſſed be the Name of the Lord.* Any man can ſay, when the Lord gives, Bleſſed be God; but to ſay from the very heart, Bleſſed be God, when he takes away, that a good man only can ſay: yea, one that feels real benefit in his ſoul by his loſſes, he knows his heavenly Phyſician takes no blood from him, but what was putrid, and did him hurt; lop'd off no branches, but what were ſuckers, and did run away with that ſap which would have produced fruit: and thereupon he is, in cold blood, humbly content, and thankful, for that which others fret at, and get nothing. Nay, if God prune off a child, that lay nearer his heart than Chriſt, or than it ought, he is dumb, he opens not his mouth, knowing that God hath done nothing without reaſon, which he hath done; and concludes, all's for good, firſt or laſt. He hath read that, *Iſa.*5.6. and conſidered it well, where God threatens his Vineyard, *it ſhall not be prun'd nor digg'd*; and the next news is, *there ſhall come up bryars and thorns, and the clouds ſhall rain no more upon it.* Therefore our wiſe Husbandman is afraid of Proſperity, as others are of troubles, and welcomes croſſes as kindly as others do benefits.

4. The

4. The fourth Leſſon the Husbandman learns in his Orchard is, from the harmleſs Choriſters there; I mean the *Birds*, that are ſinging there. And from thence he learns,

1. *Chearful dependance on God.* For he ſees the poor Birds of the air, when they have broke their faſt, know not where they ſhall ſup, and yet they ſing, and fly abroad without a carking thought, and find meat in due ſeaſon at the hand of God, *Matth.* 6. 26. *Behold the Fowls of the Air, for they ſow not, nor reap, nor gather into Barns, yet your heavenly Father feedeth them. Are ye not much better than they?* How merry are they with a little! and why ſhould I be ſad that have much more? Are theſe ſo ſweetly provided for, that neither ſow nor reap? Much more may I truſt in God, that both ſow and reap: Can they ſing and rely on Providence, that have no Barns of their own? How much more may I reſt in the Lord, and bleſs his Name, that have Barns, and ſomething in them? Shall they ſing among the *branches*, *Pſal.* 104. 12. And ſhall I pule and pine among *my children?* They can take a time to provide, and a time to ſing; ſhould not I find a time then, to praiſe God each day, as well as a time to provide for my ſelf? Yea,

Aves canoros garrulæ fundunt ſonos.
Et ſemper aures cantibus mulcent ſuis.

2. The Husbandman hence takes *incouragement to Prayer*. He obſerves, that the eyes of all wait upon God, and *he ſatisfies the deſire of*

of every living thing, Psal.145.16. And there-
upon he grounds some hopes, that God will
satisfie his desire, especially when he perceives
that God *gives an ear to the Ravens when they*
cry, Psal. 147.9. Now sayes he, will God hear
the Fowls of the air when they cry, yea, even
the Raven, that is an unreasonable creature,
†Levit. 11. 13, 15. an † unclean creature, an unmerciful creature
to other Birds, an inauspicate creature, a * very
*Isa.34.11. emblem of Gods curse, that hath an hoarse
voice, unapt of all others to move pity, nay,
that cryes but implicitely, and not directly to
God: Then why may not my Gracious God
hear me, thongh I be ignorant, unclean, unable
to pray, and want an heart to desire grace as I
ought? Why may not God hear my implicit
desires, when I can produce no better? I will
believe, I will pray, though I can but chatter
like a *Crane*, though I can but cry like the
Raven.

SECT

SECT. V.

§. 5.

THE Fifth Book wherein the Husbandman may learn something for his Soul *from his Garden*. And here let us consider what our Father *Adam* learnt there, no doubt a deal: Divines say, his knowledge of God was *Natural*, *Revealed*, and *Acquired*. He read God in the Creature: but the Husbandman hath the Text with an happay Comment, God in Christ. So that a Christian Husbandman may now converse with God, with great perspicuity, and advantage, and see him in every flower, in every herb in his garden. It is observed, that the word for an *Herb* in *Hebrew*, signifies a Trumpet; because the praise of God is sounded out to us by them. O what work may a good garden, and a good heart make. it's said, the reason wherefore *Joseph* of *Arimathea*, and others made their Sepulchres in their Gardens, was, because there was their place of delectation, and there should be their place of meditation, and the same garden should be the comfort of this life, and the preparative to a better. In special:

Lessons from his Garden. Gardens are the purest of humane pleasures, the greatest refreshments of the spirits of man, without which, building and Palaces are but gross handiworks. *Bac. Essays.* p. 266.

חצור an herb, or a trumpet.

1. The first Lesson the Husbandman learns in his Garden is, from the *Flowers* thereof. I cannot say with that * Reverend *Author*, that we may learn a whole Creed out of the Lilly: but

* *Paget Primmer*, p. 128.

but this I am sure, that in some one flower that's chequer'd with white and red, the Husbandman may meet with the *Obedience*, *Sufferings*, and *Sweetness* of Christ all together, who is that *Rose of Sharon, and that Lilly of the Valleys*, Cant. 2. 1. If this sweetness be in these flowers, O what is there in him that infus'd it into them? And if a Garden be so ravishing, O what is Heaven! That Paradise of God, where the Tree of Life is in the midst of the Garden. And then, as the Bee sucks somewhat out of every flower, so the Husbandman squeezes some spiritual Lesson out of each flower into his soul. The *Rose* teaches him the fading of his Beauty, that smiles one day, and withers the next, *Psal.* 103. 15. The *Lilly* perswades him to Innocency, and to drop, by his gracious words, *sweet smelling Myrrhe*, Cant. 5. 13. The *Cammomil* tells him, the more he is prest down with tryals and oppositions, he must grow the more. The *Marigold* guides him to open his heart, in compliance with the presence of Christ; and the *Hyssop* minds him of Remission by his blood: *Purge me with Hyssop, and I shall be clean.* And thus he gathers a blessed Posie of heavenly thoughts, and puts them in his bosom, and both feeds his senses, and feasts his Soul by the same Creature.

2. The second Lesson the Husbandman learns in his Garden is, from the *watering* of his Garden. And thence he learns the *benefit of Ordinances*. He finds that his choicest flowers must have water, either by the hand of man, or from

from the hand of God, or else they wither. When the bottles of heaven fail, the flowers on the earth hang their head. And this clears it to him, That inherent grace without auxiliary grace, will be green but a while. That the soul lives by every word that proceeds out of the mouth of God. And this he finds by his constant Experience, that the work dayes are the spreading time for his Grace, and the Lords day his storing time; and therefore he thinks the week long and the Sabbath short, and in his heart cries out, O when shall I come and appear before God? Alas! he knows, that a Garden without a fountain, or showers, will have beauty or fragrancy but a while: And even so, he feels his soul to hunger for supplies from heaven, and the disappointment of an Ordinance, is a sensible want to him; and the enjoyment therefore doth manifest it self quickly, in his renewed beauty and vigour, *Isa.* 58. 11. *The Lord shall satisfie thy soul in drought, and make fat thy bones, and thou shalt be like a water'd Garden.* Here I have set my flowers, but they must have water: Here my gracious God hath planted the sweet flowers of his grace, and now I must see them watered. And though he be weary with his hard labour, yet up he rises early, and labours hard on the Sabbath, in the heavenly trade of Religion, and comes home at night *glad and merry in heart, for the goodness of the Lord.* His Garden is watered, and his Graces are revived.

3. The

3. The third Leſſon the Husbandman learn in his Garden is, from the *Weeds* therein. H finds a little Garden hath many weeds, many kinds, and many of every kind; and they com up without planting; and ſpring much faſte than herb or flower. He ſees if care be not ta ken, they will over-top the flowers and herbs and that it will coſt both obſervation and in duſtry to pluck them up; and when at lenghth the Garden is rid of them, and is clean an fair, yet they will peep up, and ſpring again and renew his trouble over again, and thi endleſs buſineſs he hath with it, only the win ter helps him, and pinches theſe weeds at th roots: but yet in the ſpring they revive again and give him the ſame trouble he had the yea before. And this teaches him the *Difficulty o a clean heart*, and the induſtrious life of a ſeri ous Chriſtian: He finds his Garden *within*, a bad as his Garden *without*. What variety o ſinful motions and affections are riſing there Divers, that he knows not whence, nor how they come. How ſpeedily have ſome luſts got head? His pride hath ſprung faſter than hi humility, by the half. His paſſion is at a grea height, in compariſon of his patience. He won ders at the ſtrange growth of his corruptions he concludes, that without a ſpeedy and effe ctual courſe his Garden will be a Wilderneſs and therefore he awakens watchfulneſs, and falls to ſerious mortification, repentance, and reformation of his ſpiritual eſtate; he gets to his knees, prays, and weeps over his evil deſires

purſue

purſues them into every corner, and at length hath a clean heart created in him, and hopes now all is well: The old man is dead and gone, but ere long he deſcryes that he was but aſleep; his corruption returns and exerciſes him in the ſame trade he was at befote: Till ſome happy affliction comes, and that with Gods bleſſing doth break its heart, and Death at length puts an end to this weary life. *Faith is a Roſe*, that grows between two Nettles, *Preſumption* and *Deſpair*. And ſo *Humility* and *Patience*. Every Flower hath two Weeds, two extreams about it, which are like to grow with them but muſt not grow over them. And this is the good Husbandmans task. His Garden finds him work to weed as long as he lives.

7. The fourth Leſſon that the husbandman learns in his Garden is, from his *Bees*. He ſits down by his Bees, and ſees their carriage. He obſerves, they are ever buſie, either fetching materials without, or working them within; they hate a Droan: they ſeem to delight in their work, they grudge not to fulfil their place, they are moſt induſtrious in getting, moſt curious in keeping, and moſt provident in ſpending their wealth and proviſion. And hence again he learns *Diligence in his Calling*, and ſo away he goes and imployes his ſtrength moſt willingly therein, and repines no more at his lot: he is loth to be idle any time; if he be not labouring with his hand, he is travelling in his mind; and endeavours to be ever doing or receiving good. He invents, and finds imployments

ployments for every one in his family; and except infants that make work, he will have all the rest do some work or other, that there may be honey in the hive in winter for them to live upon. And this he doth in obedience unto God. He resorts to his Bees at the next leisure, and falls to his Book again. And there he takes notice, that the Bee gets something out of every Flower, visits them for a little while, but dwells upon none; yea the very weeds afford her something: but she rests no where, till she return to her Hive, there is her place. And thence he learns the *unsatisfaction of the creature*, and that God and Heaven are the only rest of the soul. It must sometimes fly abroad in the world, but there it extracts what spiritual sweetness will be gotten from both Flowers and Weeds; but it cannot rest till it return to the Ark, to God alone, who is the Center and refuge of the soul.

The Bee sucks Honey from the blossoms, even of bitter Almonds: So should we suck sweet experience out of bitter afflictions.

The Husbandman is angry at himself, that he cannot, as well as the Bee, suck some advantage out of the Weeds of others evil example and actions, which he daily sees; but he is far from sucking poyson from the objects of goodness. In a word, his Bees do feed him more and more constantly with sweet lessons and instructions, than with their sweetest honey.

SECT.

SECT. VI.

VI. THe ſixth Book wherein the Husbandman learns ſomething of God is, his *Houſe*. And though he ſtudies to be chearful at home, and be too weary to learn much; yet he ſteals ſome notes, and gathers inſtructions now and then in his habitation, though he have no Study but the fire ſide. From the loving obedience of his Wife, he learns the like carriage to Jeſus Chriſt, his heavenly head and Husband. By the diſobedience of his Children, he is minded of his own unto God his heavenly Father, and laments them with grief. The frowardneſs and follies he ſees in them, do bring him to remember his own at their age, which otherwiſe he had forgotten; but their eaſie reconciliation after falling out, convinces and perſwades him to be a child in Malice, though he would be a man in Underſtanding: nay, he admires at the Providence of God, that ties their infant tongues till they have ſome underſtanding, elſe many a fooliſh word would they ſpeak. And by ſeeing their full dependance upon him for meat and clothes, and his readineſs to give them what they want, he learns the like dependance upon God his heavenly Father for all, and truſts that he will much more give ſpiritual things to him, that humbly craves them of him. §. 6. Leſſons from his Houſe.

By the readineſs of his Servants, he is convinced into the like, to the commands of God and often hath occaſion to conſider how much Gods ſervice is beyond his. The heat of the fire often preaches to him the intollerableneſs of that fire that is never quenched. And being ſo comfortable in the Chimney, which would be dangerous in his thatch, teaches him the excellency of true zeal in its place, and the danger of zeal when it is out. He obſerves few meats are good and wholſome without ſome heat from the fire; and thence gathers that no duty or work is right good without ſome zeal therein. The foulneſs of his Rooms do ſhew him what need his heart hath of cleanſing; and each part of his furniture doth furniſh him with ſome celeſtial leſſons, each one worth all the eſtate he hath. But more eſpecially,

1. From the *Inconveniences* of his Houſe he learns, *the miſery of his eſtate on earth.* Here is my houſe, ſayes he, but alas the room is ſtrait the air cold, the ſtructure rotten, dirty within out, and empty within. Thus all that is in this world is lame and imperfect; no profit without pain, no pleaſure without ſting, no honour without peril: vanity, and vexation of ſpirit I find to be written, yea intail'd on all ſublunary things; now who would be fond on ſuch a life? who would chuſe ſuch a portion? If this be the World, give me Chriſt. One Chriſt is worth many Worlds. But then with theſe add the conſideration of ſin, that every day be-

ſets

sets me: such an house, and such an heart; such miseries without, and such wickedness within; and then, who would live in such a World, that could get fairly out of it; or fall in love with dirt and sweat, that believes an heaven, and hath any title to it? Thus all the Husbandmans inconveniencies are mortifying; and make him very indifferent to live in a World that is so much his Step-mother; and he still looks up and cries, O when shall I come unto thee! he comes home weary, but this bears up his spirit, *That there remains a rest for the People of God.*

2. From the *Conveniencies of his House* he learns, *the blessedness of his estate in Heaven.* Here is my comfortable habitation, neat rooms, handsome furniture, healthful air, pleasant situation, my lines are fallen in pleasant places, praised be the Lord: but this is but a Tabernacle, not my setled place; an earthly tabernacle, this house was made with hands, but yonder above I have an house made without hands. These my conveniencies are mixt, but there they are abstract and without mixture. That house I am going to, is great without coldness, high without danger, full without thronging, rich without vanity, ancient without decay: no need of repairs, no danger of fire, no fear of being put out. There shall I have my Children about me without crying, my Wife without sickness, my Servants without trouble, where there is eternal musick, eternal feasting, eternal happiness. O that my work

where done, that I might go yonder! This is but my Winter house, O yonder above is my Summer Parlour: yet a little while, and I shall inhabit (though most unworthy of it) as good an house as my Landlord. My fine is paid by my Saviours blood, possession is taken in my name by a sure Attourney, and the rent will be nothing but blessing and praising the God of heaven to eternity. Thousands are waiting to welcome me to house, Christ himself will let me in, and but one life between me and a Palace. And now, what though I toil and sweat here a while, when my reversion falls I shall live like an Angel; and then farewell my Plough and Cart: I shall sow or thresh no more, my weary dayes and careful nights farewell: there's no husbandry in heaven, there is the harvest of all my prayers, where Christ shall be *All in All*. And the poor Husbandman doth much comfort himself with these hopes. And we cannot better leave him than here, whither this Lesson hath brought him. And this is the *sixth* point, to wit, the Lessons which the Husandman may learn in his calling.

Object. *Perhaps you'l say, I can never learn these things, I am weak and ignorant, how should I acquire these things?*

Answ. Though thou art no Scholar, yet thou art Christs Scholar: and if there be first a willing mind, thy work is half done. A dull Scholar with a skilful Master may make shift, *Psal.* 32. 8. *I will instruct and teach thee, I will guide*

guide thee with mine eye: nay, God hath particularly professed to help the Husbandman. *Isa.* 28.26. *For his God doth instruct him to discretion, and doth teach him.* Do but your best, keep open the eye of faith to see things unseen, pray for skill, and fall to practise, and it will come. The sweetness will pay for the difficulty: he that turns earth into heaven, hath an heaven upon earth. And so you have the sixth head.

CHAP. VII. CHAP. 7.

The Husbandmans Graces.

SECT. I.

I Proceed in the Seventh place to prescribe to the Husbandman the *spicial Graces* he should get. Without Grace the best Calling in the World will be unedifying and uncomfortable. Gods *Graces* in a Calling, are the *Grace* of a Calling. True Grace can make the lowest condition happy, and Sin can make the highest miserable. Without Grace an Husbandman may be undone, when an Angel The Husbandmans Graces.

without Grace falls, though he were in heaven. And of all men he had need of it, leſt he be a *drudge* on earth, and then a *brand* in hell. The Ox he drives will be in a better caſe than he, if he live and dye without the true fear of God; for that hath meat, and drink, and work; but no care, or grief, nor account to make: and the Husbandman that knows not God in a ſaving manner, hath work, and meat, and with all cares, and troubles, and a ſad reckoning to come. O that the Husbandman were but acquainted with *Jeſus Chriſt*, and with his own true ſtate! he needs not envy the greateſt Prince, if he have but *Chriſt in him, the hope of glory*. But though the Husbandman muſt have every Grace, (true Grace comes all together, the new man hath all his members) yet I ſhall more eſpecially recommend theſe *ſeven* following *Graces* to the uſe of the Husbandman.

SECT. I.

§. 1. His Patience.

I. THe firſt Grace neceſſary for the Husbandman is *Patience*: he cannot live comfortably without it. 1. He muſt have patience *to wait*, Jam. 5.7. *Be patient therefore, Brethren, to the coming of the Lord. Behold the Husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and the latter rain.* And *Clemens*

mens is of opinion, that the Apostles *James* and *Jude* where *Husbandmen*. Well, we see here the Husbandmau hath need of patience, long patience to wait for the fruits of the earth. Marry a long day and night there is between seeding and harvest, and yet he is not in despair, he waits and hopes harvest will come at length. The Heavens they frown upon the Earth, the Corn mourns, the Grass withers, but yet he waits with patience upon God. He knows the bottles of heaven are in a good hand, and therefore relyes on God, and does his duty. His ground is sometimes choak'd for Rain, and sometimes again choak'd with overmuch Rain: But he frets not at all, but quietly waits on Gods pleasure. He goes into his Barn, and sees his Corn almost gone, and then goes into the Field, and there it's slow in ripening. He looks into his Purse, and there's no money; and now his patience is tryed. Yet in this case he considers the wisdom and providence of God, and arms his mind with patience till harvest comes; and then sometimes excessive Rain keeps him and his Corn asunder, week after week; and when it comes, sometimes the poor yieldance of it utterly disappoints him, so that he hath need of patience to last another year; by that time his borrowed Corn is paid, and his Ground seeded, his stock is almost gone. And therefore the Husbandman hath need of patience, great, long patience, patience to wait.

2. He must have patience *to bear*. He meets

with a dear bargain, a hard rent, heavy taxes, tempests without doors, and storms sometimes within. But this is his cloak to bear off all weathers, this is his harness he dare not go without: If he fret, it will gall him worse; and he is then undone when the back of his patience is broken. His provocations are many, his neighbours wrong him, but he licks himself whole by his patience; his servants are surly, his children oft displease him, yea, his wife sometimes lets fly her tongue against him: but he hath his armour on, he knows they have *little* wit to provoke him, but he thinks he should have *less*, alwayes to observe it. According to that, *Eccles.*7.21. *He takes not heed to all words that are spoken, lest he hear his servant curse him.* He finds a time to acquaint them with their duties and miscarriages, and bears what cannot be helped with patience. Alas, his whole life is a trial and exercise of this grace. He works hard, and fares hard, and lodges hard, but patience is the pillow he lies on, the only boots he hath to ride with in the mire, yea, the horse he rides on; the lining of his every day clothes; its all the table-cloth and napkin he uses; in a word, Its the very food he lives by. And therefore as ever you hope for comfort in this calling, labour for this grace of patience, meditate of it, pray for it; when it fails renew it; study the precept, plead the promise; consider that grand pattern of patience, our Lord Jesus Christ. And oft think that there is more real good in it,

than

than there is evil in that which tryes it: That you are in a better condition, when you have patience under a tryal, than if you were without the tryal. And seeing you possess but little in the World, resolve to *possess your own souls in Patience.*

SECT. II.

§. 2. His discretion.

II. THe second Grace necessary for the Husbandman, is *Discretion.*

1. In his *affairs*, Isai. 28. 25. *Doth the Plowman plow all day to sow; Doth he open and break the clods of his Ground? When he hath made plain the face thereof, doth he not cast abroad the Fitches and scatter the Cummin, and cast in the pincipal Wheat, and the appointed Barly and Rye in their place?* Here you see the holy Ghost himself guiding the Husbandman in his Tillage; he should be wise to manage his business in due season and order. And then, *vers.* 27. *The Fitches must be beaten out with a staff. Bread-corn must be bruised*, &c. And even this discretion must be taught of God, so saith the Scripture, *vers.* 29. *This also cometh from the Lord of Hosts, which is wonderful in counsel, and excellent in working.* He doth well therefore to be inquisitive of his elder neighbours, but he must not neglect to seek the skill of God, who is wonderful in counsel.

And

And then he finds that wise forecasting is as necessary as working, that things may be done in their place, that he neither entertain confusion nor idleness; but that businesses may fall in one after another, and still there may be fit time for religious duties. And thus a good man orders his affairs with discretion.

2. He must have discretion about his *Family*; that he may therein be neither a *Tyrant* nor a *Cypher*; that he may educate and dispose his children with that prudence and circumspection he ought. Discretion also to correct in prudence, not in passion, and to add sweet lessons (as God doth) to sharp lashes, to keep them at a sufficient distance, and yet not discourage them, to preserve his authority in his chearfulness, to chuse fit Callings for them, or Matches when they are ready, and to load them from him at least with good counsel. There is nothing harder, than for an indiscreet man to command due reverence in his house. And therefore the wise Husbandman considers, that if his authority in his house be gone, he is buried alive; and the life of a slave will be better than his, that hath all the charge and none of the rule. And this can never be obtained by imperiousness, or correction, but by discretion.

3. He must have discretion for his *estate*; that he may neither live above it, nor below it. That in his clothing, house-keeping and spending, he may neither be guilty of pride nor baseness. His incomes are not great, and

there-

herefore that *Statesmans* Rule, that the ordinary expences of him who would keep even with the world, must be but one half of their come, and of him that would thrive, but the ird part thereof, I say, this Rule stands him little stead. If he can pay his Rent and axes, feed and cloath his family, you shall not ear him complain. But if withall he can early lay by a little towards the better eduation or disposal of his children, then you all hear him sing. Well, all the discretion e hath is needfull thereunto, *Partly* to take ch bargains that may afford a livelihood, d yet herein he is afraid of weakening the state of him that sells as well as his own; *artly* in observing the Markets for the vendg of his commodities and other wayes; unss he will out-live his livelihood, and leave is Children beggers. Sir *Fr. Bacon*, Essayes.

4. He hath need of discretion in *Religion*; o regulate his zeal with wisdom, to carry the allances even between his general and particular calling, that he be neither *Monk* nor *Machevillian*. To know when to work and hen to pray, when to be chearful, and when vere. In a word, his Family and his Farm are is kingdom; and he hath need of Christian oliticks, as well as a Prince. And what need ave ye then to study, and pray, and seek afr wisdom? First, knock at Gods door, for e hath bid us come to him, before we trouble y body else; and his word is past, that he ill give, and give liberally, and never upbraid.

braid. All other means also must be used, especially deliberation and advisedness. He that *thinks* much, shall do more than he that can only *talk* or *work*.

SECT. III.

§. 2. His Heavenliness.

III. THe third special Grace that the Husbandman should get, is *Heavenliness*. He hath weights to press him down, and therefore hath need of wings to lift him up. Both his nature and his calling would conform him to the world; and without a Divine principle, there's no rowing against these. It is a hard thing to be in the earth, and not of it; and to live above that which he cannot live without. He must have heavenly affections, and those set and fixed that will do it. *Colos.* 3. 2. *Set your affections on things in heaven, and not on things on earth.* Mark, we must not only have our thoughts on heaven, but our *affections*, affectionate working thoughts. Without frequent and lively endeavours this way, thy mind will be sadly earthified and sunk down to a brutish temper, thy heart will be where thy heels should be. As he that is alwayes conversant with Books, will have his mind exceeding filled with Notions and Observations; so much more will the poor Husbandman

andmans heart be preſt down, and the frame
f it bent earthward, unleſs he ſtudy this
Grace. To be earthly in earthly buſineſs, is
uman: to be heavenly in heavenly buſineſs
divine: to be earthly in heavenly buſineſs is
rutiſh: to be heavenly in earthly buſineſs is
hriſtian. O therefore get thy ends alwayes,
y heart frequently ſpiritual and heavenly;
o will you do two works in one, and get hea-
en and earth at once.

Look up often to the heavens, and withall
ink who dwells there, what they are doing
ere, what thou wilt be about a thouſand
ears hence, how a man ſhould do to get thi-
er, and how a man may know he ſhall dwell
r ever there. No creature upon earth hath
upright countenance as man hath, on pur-
oſe that he might look up to that God that
ade him, and not to the earth whereof he
made. Reſolve with an heavenly magna-
imity when thou art plowing or digging in
e earth, and ſay, O earth, I am not now thy
qual, by Grace I am advanced to reach after
gher things than thou canſt yield me any.
ere I have Pebbles, but yonder are Pearls;
ere I have Clods of duſt, but yonder there
e Crowns of Glory; here 'tis true are my
Vife and Children, to cheriſh and nouriſh
hom I could be content to live with; but that
onder is my Father, my Chriſt, my noble
iend, my true Joyes, my real Treaſure, my
od, and that's enough: And therefore up,
my leaden heart, and make thee wings, and

fly

fly away to rest. *For where the treasure is, there should the heart be also.*

Consider that God is alwayes in thy company, and who can be cold that lives in the Sun? Though thy imployment be mean, and thou go sometimes into the lonesome fields at the lowest imployments, yet having such royal company, such a God, and alwayes within the hearing, within a call of thee, how canst thou be dull and earthly? Think, would I stand thus, and have my heart under my feet thus if some excellent Minister were in my company; what questions would I be asking him, what converse would there pass between us? O how much more heavenly should I be, that have a heaven so nigh me, if not a heaven in me? Put it therefore into your prayers, O all ye poor Husbandmen, whose calling lyes in that which is vanity and vexation of spirit, *Lord turn away my eyes from beholding vanity, and quicken me in thy way*, Psal. 119.37.

SECT. IV.

§. 4. His Uprightness.

IV. THe fourth special Grace the Husbandman should get, is *Uprightness*. Uprightness toward *God*, and down uprightness towards *men*, to live a plain, even, Scriptural cour-

course. To be a *Jacob*, *a plain man*, *though he dwell in Tents*. Behold this is the Husbandmans Motto, *to be poor and honeſt*. It is a critical thing to be a Politician; but there are few criticiſms in the ſincerity of an Husbandman. He is one that will rather loſe all he hath, than God and a good Conſcience. And this he follows, not as an heathen *vertue*, but as a Chriſtian *Grace*. He walks in the uprightneſs of his heart for conſcience ſake. This is his *Argument* with God, this is his *Bond* to men. *Lord remember how I have walked before thee in truth*— *Iſa.* 38. 3. He cannot boaſt of many works, but he can glory in an upright walk. And this pleads with God for him, even when many infirmities accompany his actions, his heart is right. And the obſervation of this even and downright carriage of his, is as good as other mens bonds. If he verifie it, no body doubts the truth of what he aſſerts: His Motto is, *Mentiri non poſſum*, *Prodere nolo*, I cannot frame to lye.

If he promiſe any thing, every one believes him; for he had rather break his head than break his word. In his diſcourſe he is not elegant, but he is honeſt; and when his phraſes and expreſſions are *ridiculous*, his Integrity makes them *lovely*. In his bargains he ſcorns Juſtice, and ſtrives to do by others, as he would be done by: In a word, he is honeſt without welt or guard. And this is a bleſſed Grace, *Iſa.* 33. 14. *Who among us ſhall dwell with devouring fire?* That is, approach

proach the juſt and holy God. *He that walketh righteouſly and ſpeaketh uprightly, that deſpiſeth the gain of oppreſſion——He ſhall dwell on high; Bread ſhall be given him, his waters ſhall be ſure.* If heaven and earth can make him amends, he ſhall have it; he ſhall dwell with God on high in heaven, he ſhall want no bread on earth. *Mark the perfect man, and behold the upright, for the end of that man is peace.* The poor Husbandman hath lived to ſee the fall of many a cunning companion, that could ſtretch his conſcience to his intereſt, and cog, and ſwear, and lye for his gain: And them he hath ſeen, like a green Laurel-tree; but the curſe was among his goods, and all is gone, he is not worth a groat. The little eſtate he hath, as it was not haſtily gotten, ſo he hopes it will be ſlow in ſpending, and like a low houſe, with a good foundation, ſtand, when the fine houſe by him will have a dreadful fall, having its foundation in injuſtice, and its top-ſtone in a curſe, *Prov.* 13. 11. *Wealth gotten by vanity ſhall be diminiſhed; but he that gathereth by labour ſhall increaſe.*

O therefore ſtudy, ſtrive, pray for this excellent Grace, this Compendium of Graces; that will make you amiable both to God and Man, and procure the bleſſing both of heaven and earth. Indeed this is the ſinew of Society; and they who never practiſe it becauſe of its difficulty, yet will pretend to it becauſe of its excellencies. Begin then, and try

try this blessed trade, and you will find that Reason, that Comfort, that Profit therein, that you will never leave it: You will conclude with *Job*, Chap. 27. 2, 3. *As God liveth,——all the while my breath is in me—— my lips shall not speak wickedness, nor my tongue utter deceit: till I dye, I will not remove my integrity from me.*

SECT. V.

§. 5. His Love.

§. THE fifth Grace that the Husbandman hath need of, is *Love*. Love to thy Neighbour as thy self. And this is a great word. It is not said, love him *as he loves thee*, or that may be *more* than thou knowest, or *less* than he ought: nor love him *as others love him*, for by this rule Christ himself, when on Earth, would have mist thy love; but as truly, as constantly, as effectually as your selves, though not so intensely. But thou must in thy *Judgment* think him as well worthy to enjoy what he hath, as thou art to enjoy thine. In thy *Desires* to wish him the same good things as to thy self, that when it's well with him, there may be mirth in more houses than one: And in *Deeds* to do him that good, that thou desirest from him; to promote his profit next thy own, to inhance his credit, and to procure his content.

It is not said, thou shalt not hate him one-ly as many will say, I will neither love nor

hate them, I'le neither do them good nor hurt; but thou ſhalt love him as thy ſelf; a rule which the ignorant'ſt may underſtand, and the weakeſt remember.

And this Love,

1. Will teach the Husbandman to *give* where there is want: for the poor hath a much right to what you can ſpare, as you have to what is neceſſary and comfortable for you. Love will argue thus; If I muſt give my Enemy meat when he is hungry, much more muſt I give to this poor Creature, that never did me hurt. Love will think, This will do him more good than it will do me hurt; and therefore he ſhall have it, yea, and my heart with it: mark, the true charity is not only when I draw forth my hand to the hungry, but when *I draw out my ſoul to the hungry*, Iſai. 58. 10. And then,

2. Love will teach the Husbandman to *Lend*, and make him really more glad to do a courteſie, than receive one. The *Good man*, *Pſal.* 112. 5. *ſhews favour and lendeth*; and you know who is called *Good man* all about. We are apt to think it better to receive twelve pence, than to give or lend ſix: but Chriſt ſaith, *It's more bleſſed to give, than to receive*, *Acts* 20. 35. The Husbandman confiders, that no man can live of himſelf, but one muſt be beholden to another every day, and therefore makes no difficulty to lend his Neighbour what he can furniſh him with, whether money or other materials, and that freely

freely: God forbid that should lye by me in my Cheſt, that would ſave my Neighbours life or ſtate, provided that I hurt not my ſelf to help another, but be wiſe as well as kind.

3. Love will teach the Husbandman to *forgive* both treſpaſſes, and injuries, and unkindneſſes, and this he hath need of. As *Conſtantine* cover'd his Biſhops faults with his Purple Robe, ſo ſhould the Husbandman his Neighbours treſpaſſes with the robe of Chriſt. They who are beſt at loving, are worſt at remembring injuries; alas, it is hard to live a day without injuring ſome body. The Husbandman muſt believe it better to receive the greateſt, than to offer the leaſt injury. Love is not exceptious, as we ſay, takes things in the beſt ſenſe, is not apt to create unkindneſs, heeds not a croſs look, or a haſty word, but gives each man grains of allowance, becauſe he knows he needs them himſelf; and therefore when the Sun is ſetting, he thinks it is time to be reconciled, and puts all wrath from him, leſt the Devil ſhould get place thereby.

Yea, 4. Love muſt make the Husbandman to *defend* his Neighbour. In his *Life*; and not go by him, as the Prieſt and Levite did by the wounded man, as though it were nothing to him. In his *Name*; and therefore when he hears a reproach upon his Neighbour, he muſt take himſelf bound to vindicate him as far as he can, as knowing that Repu-

tation is like a building long in raising, but soon demolisht. In his *Estate* he must defend him, and help to save that, in any accident which may befall him, as he would desire and expect in the like case. And

5. The Husbandman must love his Neighbours *Soul*, and not let that go by him into hell without some means to stop him; and therefore is bound to pray for him, to provoke and perswade him to holiness. God hath taught you, and do you teach them, *Heb.* 10. 24. *And consider one another, to provoke to love and good works.* The graceless wretch he lies considering, how to provoke his Neighbour to lust, passion, and sin: but the godly Husbandman must consider how he may provoke him to love and good works: And in any wise reprove them, when there is any hope of doing them good by it. As that Excellent Lady *Falkland* used to say, *If I let you go to hell, or you me, how am I your friend?*

And 6. Love will teach you to *sympathize* with your Neighbour; to cover and cure his infirmities: for God will never *cover* his sins, that loves to *uncover* others. And to carry it lovingly and peaceably, not strangely or suspiciously to him, as knowing that all the world is akin to you in *Adam*, and all Christians are akin in Christ.

By all which you see, that true love consists not in complemental civility, not in sinful compliances, nor in a bear inoffensiveness, but in a gracious disposition of wishing good and doing

ing good to others. And this I earneſtly preſs the Husbandman to get, that this may be written on his Grave, Here lies one that was *Beloved of God, and a lover of all men*; which is the beſt Motto and bleſſedneſs I can wiſh him.

Let the Husbandman often think of Gods undeſerved love to him: Let him ſtudy the good qualities of others, and his own unworthineſs: Let him remember kindneſſes long, and forget injuries quickly: And eſpecially let him pray for this Grace: Thou God of Love, plant the Grace of Love in this heart of mine! Leave not *God* till he hear thee, leave not thy *Heart* till it be kindly affected, leave not thy *Neighbour* till he be reconciled and truly beloved.

SECT. VI.

VI. THe Sixth Grace that the Husbandman hath ſpecial need of, is, *Contentedneſs* with his *Calling*. He finds his labour ſo great, and his profit ſo ſmall, that he is ſometimes on very bad terms with his very Calling. He riſes early, is up late, toils like a horſe, is ſunk with Cares, worn out with Croſſes, and yet all hardly reaches, he can hardly get food and rayment for him and his: who would imbrace ſuch a Calling? The Lawyer he can get as much in one day, as he can in three months; every Tradeſman hath a bet- §. 6. His Contentedneſs.

ter life than he. But all this is no ground for thee, to be discontent with thy Calling. Reflect upon the Excellencies before shewed, and thou wilt find thy Calling is more worthy of thee, than thou art of thy Calling; That the meanness and painfulness thereof is fully compensated by the innocency, healthfulness and safety of it: and thou may'st come to Heaven from the *Plough*, as well as from the *Throne*. And take heed lest it be the pride of thy heart that thinks thy Calling below thee. Prince *Adam* grudg'd not at it, who was the top of all thy Kin. Entertain not therefore a discontented thought against thy Calling: For a man ought to believe, when God hath led him into a Calling, that it is the best Calling for him in the world, till the same God lead him out of it. It was therefore a wise answer of Bishop *Grosthead* of *Lincoln* to a Kinsman of his, an Husbandman, that came to him expecting some preferment from him, being a dignified and able to advance him: *Cousin* saies he, *If your Cart be be broken, I'e mend it. If your Plough be old, I'e give you a new one and Seed to sow your Land: but an Husbandman I found you, and an Husbandman I'e leave you*: And so he did.

Study you therefore the Conveniencies of your Calling, and not the inconveniencies thereof altogether; and consider that you know the evils in your *own* Calling, but you know not the evils in *anothers*. They have ease and honour, and you have health and safety

safety. Even Crowns are liu'd with tears; and yet he that hath most doth but live. Think not therefore of forsaking thy Calling without good warrant. If King *Uzziah*, 2 *Chron.* 26. 10. had kept himself to the care of his Kingdom, and the love of Husbandry, he might have liv'd with comfort, and died with honour, but he must incroach on the Calling of the Priest, and paid dear for it. Let his example be thy caution. Let the Priests follow their Calling, and do thou follow thine.

And 2. Contentment with *thy Portion* in thy Calling. It often falls out that poverty in comparison, is the portion of the Husbandman; as it is, 2 *Kings* 25.12. *The Captain of the Guard left of the Poor of the Land to be Vine-dressers and Husbandmen.* It is the poor of the Land, especially in *France*, and other Countries, that are the Husbandmen. Poverty is the Husbandmans disease; one Noble-man can buy and sell five hundred of them; And it is much adoe to be poor and patient under it. You must study therefore a chearful contentedness with your portion, as being carv'd unto you by the wise and holy God, who better knew what was meet for you than your selves.

Rich Cordials would blow up the spirits of some persons, therefore the Physician prescribes them not. Let God alone with your allowance, look you to your duty. It is said *Prov.* 15.4. *In the house of the Righteous is much treasure: but in the revenue of the wicked is*

Mr. *Dod* used to say, There was this only difference between the Rich and the Poor, that the poor's purse was in their fathers hand, the Rich in their own.

trouble. Why, many a Righteous man hath hardly a penny in the house; where's the treasure? O he hath contentment for his riches. Contentment is his furniture for every room; this stocks his ground, nay, this serves instead of ground: Consider, the less thou hast, the less will be required of thee in this life, and the less wilt thou have to account for in another life; and what hath the rich man in his riches but only the beholding of them with his eyes?

He that hath Christ hath no want. It is the Brittish Proverb, *Heb Ddaw, heb ddim, Duw a digon*. Without God nothing; have God, and there's enough Resolve, Lord this portion thou in thy wisdom did'st allot me, and I am satisfied. The Calling serv'd a better man than I, to wit, my Father *Adam*; And for Estate, the second *Adam* possessed less than I: I have an house, and he had none, cattel, and he had none; and why should I repine, having as good a calling as the first *Adam*, and a greater estate than the second?

SECT. VII.

§. 7. His Faith.

VII. THe Seventh special Grace the Husbandman hath need of, is *Faith*. He must learn to live by Faith. *Providence* seems sometimes to frown, *Promises* they at the same time

time smile; now what shall the Husbandman do without Faith? The winter is long, and he longs for the spring and seedness: but the weather threatens he shall have no seedness at all. The Summer is long, and he longs for harvest; but the weather then threatens, he shall have no harvest: here's the frowns of Providence. But now the Husbandman turns to the Promise, and it smiles, *Gen.*8. 22. *While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.* And this his faith tells him is certain and true, and therefore he doth his work, and leaves God to his; and while others are in a fright, hang down the head and repine, he believes in God, and is chearful at the heart.

Again, the Husbandman goes into his barn, and there's no corn; inquires of his Wife, and there's no store within, and little bread; looks into his purse, and there's no money: Then he recoils into his heart, and there's faith in God, who hath said, *Psal.* 34. 10. *The young Lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing.* And this through Grace he believes, and is satisfied: *He trusts in the living God, who is the preserver of all men, especially of such as believe.* His daily bread he begs, and his daily bread he believes he shall have. I know God will not suffer me to want, at least *any good thing.* If poverty be good for me, I shall have it: and if plenty be good for me, I shall have that:

that: if better cloaths, and fare, and houſe, were better for me, I am ſure I ſhould have them; and I reſolve my Father ſhall carve for me, that knows my frame better than I. Though I *ſee no reaſon* of ſuch a condition, yet I will believe *there is a reaſon*.

And then the Husbandman hath need of Faith for his Children; for many times he leaves them to the wide world, hath made ſhift to educate them, and that's all. And when he dies, the Leaſe is expired, and they muſt be gone. But he believes that God will take care of poor mens Children. If he have faith, and ſo be in covenant, he concludes that his Children are in covenant alſo; and therefore is confident that God will provide for them. That God who hears young Ravens, will hear young Children. Though *Iſhmael* was no better than he ſhould be, yet *God heard the voice of the Lad*, Gen. 21. 17. for the old love that was between himſelf and *Abraham*. And he often thinks with comfort on that, *Pſal.* 37. 25. *I have been young, and now am old, yet have I not ſeen the righteous forſaken, nor his Seed begging bread.*

And he hath need of Faith to hold up his heart, under his many wearifome cares and troubles. Faith will find honey in the Lion, and comfort in the Bible, when there is none on earth: and therefore when the Husbandman comes home tired with his hard work, he takes the Bible, and there finds that in every condition, all things ſhall work together for good

good to them that love God. That when flesh and heart faileth, yet God is the strength of his heart and his portion for ever. He finds that tribulation works patience, and patience experience. That affliction is better than sin. That it is better to be worn out with labour, than to be given up to lust. He believes the day, how dark soever, will end well. O the Husbandman cannot live a day without faith. He cannot live by bread alone, but by every word that proceeds out of the mouth of God.

And lastly, he hath need of Faith for his poor soul in the world to come. If ever any man, sure he may say, *Psal.* 27. 13. *I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.* This is his refuge, when nothing else will serve; when his body and spirits are spent, when his cares and crosses prevail against him, Heaven will put an end to this. Now I am *ploughing* in the Earth, but shortly I shall be *reaping* in Heaven; This *sweating* life will be over, and my *singing* life will begin: yet a while, and I shall be sent for post to heaven. There is but one life between me and a great Estate; my troubles will have an end, but my joy will never have an end; and my short afflictions, which are but for a moment, are all this while working for me, an exceeding great and eternal weight of glory. And this I believe. I have not only some sleight and groundless hopes of it, but I have an Evidence for it. I find my Name in the Scripture, and so know it is in the Book of Life:

Life: And therefore my heart is glad, my glory rejoyceth, my flesh also that hath little rest here, doth rest in hope; my possessions are little, but my reversions great. He that shall be rich for ever, may be content to be poor a while.

And thus you have heard what special Graces the Husbandman should have, and which I earnestly in Gods behalf perswade you to strive for with all your might; leave no means unuled, no strength unspent, for the attaining of these Graces. It is possible to get them, it's profitable to have them, it is perilous to be without them: without these you live but little above your beasts, you do but drudge. O therefore go to the God of Grace for them, and never leave him till you have them.

CHAP.

CHAP. VIII.

CHAP. 8.

The Abuse of Husbandry.

WE are come now in the Eighth place to discover the *Abuse* of Husbandry. And pity it is, that so honest and innocent an imployment should be abused: but abused it is by many. But that's the fault of the men, not of the calling; the calling shall be had in honour, when they shall die in shame. What calling more excellent than the Ministry, and yet alas how is that calling abused? But wo to them by whom offences come: yet that holy calling stand innocent and honourable notwithstanding. Our worthy calling of Husbandry is defaced by too many; but for all that, remains excellent: Yet these Abuses we must detect, that you may see the extreams, and never fall into them.

The Abuse of Husbandry.

SECT. I.

§. 1.

THE first Abuse of the Husbandmans Calling is, by *Drunkenness and Gluttony*. So we

By Drunkenness and Gluttony.

we find, *Gen.* 9.20,21. *And* Noah *began to be an Husbandman, and he planted a Vineyard, and he drank of the wine, and was drunken.* Here we have *Noah*'s Imployment, and his Infirmity. His Imployment, he began to be an Husbandman. Though all the world was his, and his heirs for ever; yet he chose to have a Calling, and he chose this Calling. And then here is his Infirmity; where there are two extreams in opinion; Some making it an unpardonable crime, that an aged, wise and holy man should thus miscarry: not charitably considering, that it was not intemperance, but inexperience that caused his fall. And others, holding it was no sin at all, because involuntary, and of ignorance: but this annihilates it not, extenuate it may; it was ill done, but recorded purposely to warn us from the like. *Patriarchas nos decent non solum Docentes, sed Errantes.* The Patriarchs Errors teach us, as well as their Instructions.

O let this instance teach the Husbandman never to abuse his Calling thus by drunkenness and Gluttony, I mean immoderate eating and drinking; when men eat or drink more than doth good, not only when it is too much ~~for their heads or stomacks,~~ but when it is too much for their time, or too much for their estate; which God will account drunkenness at the last day. Though there be degrees of it, and some worse than other, and it is worse in some men than in others, and beseems an Husbandman as ill, as most others in the world

world. And yet he is prone to think, there is no Recreation but an Ale-house; no way to quench his Cares, but by strong drink; no exercise on a Festival, but quaffing and smoaking.

But this is a fearful Abuse in thy Calling. Thy hard labour will never excuse thy hard drinking; thy field groans that bears the grain which thou thus abusest. Why, this is a beastly, and deadly sin. Other sins, 'tis true, in their nature are many of them worse than this, but few beyond it, considering the inseparable effects of it; namely, the rendring the man, or rather the beast liable to all sins. A sin that by degrees will steal all the money out of thy purse, all thy comforts out of thy house, all thy credit, and all thy conscience, and leave thee nothing but stinging sorrow.

O rectifie therefore this Abuse. Hast thou no Recreation but thy Ruine? No pleasure but in sin? No way to refresh thy body, but by wounding thy soul? hast thou so many houses near thee, where thou may'st be chearful, and welcome for thy company, and will none serve thee but the Ale-house, where thou art welcome only for thy money? Think as thou entrest in those doors, Doth God call me hither? Can I give account of this? Is God to be met with here? would I be found thus by Death? Shall I gratifie my flesh to provoke my God? Shall I sadden my Conscience to chear my Appetite? I'le away, I'le stay here no longer. *Depart from me ye evil-*

doers,

doers, for I will keep the Commandments of my God.

But this exceſs of the Husbandman is not ordinary, but chiefly at the great Feſtivals and yearly Wakes; and then he is in exceeding fault. For though it be convenient for friends ſometimes to meet together, and be Chearful, yet the principal end of ſuch Obſervations muſt not be forgotten, which was to praiſe God, and not pamper the fleſh: To ſpend time in religious excerciſes, and feaſting only to attend upon that: But by no means to diſhonour God by exceſs, or keep ſuch feaſts, as Jeſus Chriſt would not keep you company in; or, like *Nabal*, to be prodigal once a year, and penurious ever after. The wiſe Husbandman will not do ſo. Temperance and Chearfulneſs are conſtant diſhes on his Table. He that will be devout to God, or charitable to others, muſt not be indulgent to himſelf.

SECT. II.

§. 2. By Cruelty to the Creature.

II. THe Second Abuſe of Husbandry is, *Cruelty to the Creature.* An unreaſonable, unmerciful uſe of the Creature, whereby a man beats the heart out of his Cattel, the heart out of his Ground, yea, the heart out of his Servants and Children. It is ſaid, *Prov.* 12. 10. *A righteous man regardeth the life*

life of his beast, but the tender mercies of the wicked are cruel. He regards his very beast out of pity; not only out of policy, but pity. Now to weary out, and break the spirits of the harmless and laborious beasts, out of an immoderate desire to do much work, or get much gain, this is an abuse in Husbandry, and a spot upon Christians. If God should give thy Horse or Oxe a tongue to speak, as he did to *Balaams* Ass, how unanswerably might they ask thee, *What have I done to thee, that thou hast smitten me these three times? Numb.* 22.28. Why art thou so unmerciful to one, that cannot speak for himself? You must remember, they are your fellow-servants, and you but Stewards, and not Lords over them. You are the Lords reasonable Servants, and they are his unreasonable Servants; you are both made of the same Mold, and it is only the goodness of God, that hath made you better, and if you want Grace, you are worse than they.

Use therefore that Mercy and Moderation, that beseems a man of Bowels, a man of Religion. Consider, if God have not sometimes taken away some of thy Cattel, for thy cruelty to the rest; and sometimes blasted thy business, which with so much impatience thou hast pursued. A man would think Bedlam were broke loose, to see the mad frantick passion you sometimes are in with your Cattel, when they give you no cause, but by being ignorant, that is, you are outragious with them, because they are beasts. O the heat, the rage, the oaths, the

curſes, the nonſenſe, the ſtripes, nay, ſometimes the maims you beſtow upon them, for little or no cauſe at all: where's the mercy now, where's the patience, where's the meekneſs that becomes your reaſon, your profeſſion? The worſt of them are more tractable to you than you are to God: your Oxe knows you better than ſome of you know God, for he'l follow you when you carry his meat before him; but you will not follow after God, though all your freſh ſprings are in him; your Cattel will quietly ſubmit to the Yoak, while you wrangle and wreſtle againſt any Yoak that's put upon you.

Bewail therefore and amend this fooliſh cruelty, and ſhew mercy *below* thee, as thou expecteſt mercy from *above*. For it is often found that mild and moderate endeavours conduce more to thrift, than the impatient hurrying and cruel wringing of worldly men: God's bleſſing, which alone makes rich, accompanying that former, but ſeldom the latter way; who ſooner or later revengeth the cauſe of his meaneſt Creatures, upon thoſe that cruelly oppreſs them.

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§. 3. SECT. III.

By Drudging. III. THe Third Abuſe of Husbanddry is *Drudging*; that is, a baſe mercile[ſs] ploddin[g]

plodding in the world, and enslaving both of soul and body to it, a serving it, when a man should serve himself of it; wherefore the Holy Ghost saith, *Hab.* 2. 13. *Behold, is it not of the Lord of Hosts, that the people shall labour in the fire, and people shall weary themselves for very vanity?* It is a very great judgment from God, and folly in man to do it. To take such excessive care and pains, as even to broyl in the fire, through extream labour, and all this for vanity, for very vanity. It is no way fit, that Christs servant should be the worlds drudge; that thou who wast made a little lower than the *Angels*, shouldest make thy self equal with the *Beasts*. The comfort of thy life is much better than the riches of the world: And it is neither thy wisdom nor duty to destroy the Substance for the Accident; to gain the world, and lose thy self; to get a *living* and hazard thy *life*.

Object. *All our toyling will but maintain our charge; with all our drudging we do but live; It is easie to talk, but we alone feel what it is to pay such a* Rent, *and maintain such a Family: They that blame our toyl will not keep our Children, and therefore ought to let us alone.*

Answ. 1. It is most sad in outward respects, if it be so, that so excellent a Creature as man, should be forced to wear out his spirits to get a living, and spend all his dayes in extream labour for food and rayment. And woe to such hard-hearted Landlords, and each of their unconscionable Bayliffs also, that impose such

heavy Rents for poor men, their fellow Christians to live on. As the Emperour said of cruel *Herod*, it were better to be his Swine, than his Son: so one may truly say, it were better to be their Horses or Dogs, than their Tenants; for they have more expressions of love and kindness from them, and easier service imposed on them, than their Tenants have. What a woful thing is it, that one man, nay, one Christian, should so ride upon, and oppress another? That the Landlord should surfet with plenty, and the Tenant starve with want; the Landlord sing, the Tenant suffer; the one swim in the others sweat and tears, and live in the others death. This is horrible injustice, which the great Landlord of you all will revenge.

Alas! the Lace of one Sute of yours, would clothe all his family: your extravagant Sauces would purchase a full belly for them the week about. Such an abatement of Rent, as would do you no hurt, would make your Tenant and his Children sing all the year, and bless God for you. Did you see their intollerable pains, their homely and scanty fare; and hear their frequent sighs and piteous moan, your hearts must be harder than rocks, if they did not relent.

Abate therefore, for pities sake, of your rigour, let not your little finger be heavier than your Grandfathers loins; remember you are all of the same dust, and what have you that you have not received? And know, that your mercy will lose you nothing: the abating of your

your Rents, shall procure the advancing of your house. Remember, *the liberal man deviseth liberal things, and by liberal things he shall stand.* How many by such severities, have indeed gotten great wealth for their Children; but Gods curse coming with it, that wealth hath occasioned the ruine of these Children; whereas more moderate Portions or Estates, might have matcht them with far more comfort, yea, and plenty. And is there any wisdom or forecast by bringing many families to penury, to store up a little Mammon of unrighteousnes, and therewith to undo your own souls, and your Children, when you are gone? For he is wise that hath said, *Prov.* 15. 27. *He that is greedy of gain troubleth his own house,* as well as all about him.

2. But notwithstanding the hard bargains you have, this is not the proper way to mend them. God requires no more from any man, than he can comfortably do. If you had *more Faith,* you would need *less toyl*; and lively prayers would excuse much of your languishing pains and travel: And therefore, as the Apostle orders, *Phil.* 4. 7. *Let your moderation be known unto all men.* I bar Idleness, but perswade to moderation: work with less intensiness for the meat that perisheth, than for the meat that perisheth not: make not thy life a slavery, *Eccles.* 2. 22. *For what hath man of all his labour and the vexation of his heart, wherein he hath laboured under the Sun? For all his dayes are sorrow, and his travel grief, yea, and his heart taketh not*

rest in the night; this is also vanity. A lively description of this abuse in question, and the censure of wisdom upon it, it is vanity. Yea, this brutish humour is sometimes found in those, that have no need to do it, *Eccles.* 4. 8. *There is one alone, and there is not a second, yea he hath neither Child nor Brother, yet there is no end of all his labour, neither is his eye satisfied with riches, neither saith he, for whom do I labour, and bereave my soul of good; this is also vanity, yea, it is a sore travel*: Who are the greatest drudges many times, but they that have enough? perhaps no Child or near Relation to care for? Away then with this wretched and uncomfortable life; use the world, as not abusing it. Labour in it, as being above it, and serve it not with more fervency than Him that made it.

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§. 4. SECT. IV.

By rash Swearing.

IV. THe Fourth Abuse in Husbandry is, *Rash Swearing*. I cannot say that he is alone, or chief in this Sin. It was more witty wicked heads, that invented the Oaths which he doth but imitate; he doth but trot after the furious gallop of greater Persons, that go before him: but however, this fearful abuse hath gotten place among Husbandmen, and that

that now adayes with redoubled force and frequency. What houſe is free from raſh Oaths a day together? what ſhop can you paſs, but you may hear the buyer ſwear he'l give no more, as well as the ſeller that he'l take no leſs? what Market, but the noiſe of them reacheth our ears? ſo that we may truly and ſadly ſay with the Prophet, *Jer.* 23. 20. *Becauſe of ſwearing the Land mourneth.* Theſe adorn their diſcourſe, theſe confirm their bargains, in theſe they pleaſe, in theſe they pride themſelves: nay, ſometimes in their cups, never *Hare* (as Excellent Mr. *Harris* obſerves) was worried worſe, and pulled in pieces by the cruel Dogs, than is Gods own Son by cruel and bloody Swearers; one crying ſides, another heart, another wounds, ſo tearing in pieces again the Lord that bought them, and putting him to an open ſhame: But the Lord that looks on, will not hold you guiltleſs in this abuſe. Hath Chriſt ſaid, ſwear not ſuch oaths at all, and you his Servants ſpeak no other language? Canſt thou forbear before man, any word that might hurt thee, as words of treaſon, *&c.* and dareſt thou venture to ſwear before thy God, which is no leſs than treaſon againſt him? The more eaſily you eſcape any puniſhment from man, the more ſharply will this ſin be avenged by God; who hath fortified this Commandment in particular with this reſolution, *He will not hold them guiltleſs, that take his Name in vain.*

If you injure your Neighbours name, the

Judge ſhall judge you; but if you ſin thus againſt the Name of God, who ſhall intreat for you? words you'l ſay are but wind; but they are ſuch a wind as will, without repentance, blow you into hell. *Peters* words coſt him bitter tears: and Chriſt himſelf hath ſaid, this word *thou Fool* in anger, is worthy of hell fire; you ſay its but cuſtom, and you do it not in any ill intent, but this aggravates the fault, that you can neither pretend profit nor pleaſure for your ſin, but only uſe, and yet will uſe it: You will continue to diſpleaſe God, becauſe you are uſed to it: As if a common Robber ſhould plead before a Judge, not Guilty, becauſe he had no ill intent, only it was his cuſtom; which indeed deſerves the ſeverer Condemnation. Cuſtom can never extenuate a fault, but aggravate it.

Perhaps you'l ſay, without oaths you cannot be believed: but experience tells the contrary, that many a man that cannot ſwear, can obtain more belief, than he that ſwears every word; and reaſon tells us, that he who dare be *Prophane* againſt God, can eaſily venture to be *deceitful* towards man. And where an Oath is ſaid to be for an end of all ſtrife, it's not meant of that Oath, which is the *Corruption of man*, but that Oath which is the *Ordinance of God*. Any man will judge us of ſmall credit, if not quite bankrupt, that will pawn our faith and Truth, our beſt Jewels, for every ſmall trifle. And it's better to want credit with men, I trow, than favour with God; better to undergo

dergo mans *unjuſt* ſuſpition, than Gods *juſt* Condemnation.

If you excuſe it, and ſay, you uſe but ſmall Oaths, and do not fill your mouths with the more bloody ones; you ſhew hereby your ignorance of the nature of an Oath, which as it ought to be in truth and judgment, ſo it is neceſſary (if you will not ſwear as Pagans) that nothing be ſworn by, but that God, which knows the ſincerity, and can avenge the falſeneſs of the heart; which prerogative, by your common Oath, you give to the creature, and ſo place it in the room of God, which inſtead of leſſening, doth greaten your fault, and make your ſin the more ſinful. *Jer.* 5.7. *Thy Children have forſaken me, and ſworn by them that are no Gods.*

Some think indeed, that an Oath is an ornament to their ſpeech: but let thoſe know, that truth and ſoberneſs are the true Ornaments. To adorn your ſpeech with that which offends God, and all good men, is an unworthy paint, which Hell fire at fartheſt will melt off. What dreadful inſtances could I give of Gods Judgment on ſuch in this life? and theſe all are but præludiums to the world to come. Mr. *Dod* uſed to ſend the ſwearer to the fifth of *Zacharie*, the fifth of *Matthew*, and the fifth of *James*: an arrow from heaven in each place, againſt raſh ſwearers.

Break off therefore this thy ſin by ſerious repentance, and ſpeedy reſolution; and ſet a watch at the door of thy lips, leſt thou blaſt

that

that with thy Oaths, which thou haſt gotten by thy ſweat, and leſt thou teach thy children to come to hell after thee. It were better thou didſt bite off thy tongue, than provoke God with it; better to be dumb, than ſpeak to his diſhonour. The accurſed imbroidery of an oath beſeems not the plainneſs of an Husbandman.

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§. 5.

SECT. V.

By Covetouſneſs.

V. THe Fifth Abuſe in Husbandry is, *Covetouſneſs*, which conſiſts in an immoderate deſire in getting, an anxious care in keeping, and a baſe niggardiſe in parting with worldly goods. And this abuſe, though moſt noxious in others, yet is moſt frequent in the Husbandman. He begins firſt with a little, and his deſire reach not after much, but yet after more than he hath: but when that is attained, he as ardently longs for more, and when he hath arrived to a competence, his deſires are ſtill more earneſt than at the firſt. Thus ſome of this Calling have confeſſed, how they coveted firſt one Cow, then two, then four, then ten, then twenty, and that not without repining at their preſent caſe, and impatient earneſtneſs after more. His Neighbour hath a better houſe than he, and he covets that: a greater flock than he, and that he envies: And his wretched heart like

ke the Elephants skin, that ſtretches ſtill as he
s it, widens and reaches after more and
ore. No company is pleaſing to him, except
e can get by them, nothing held diſhoneſt,
t is but profitable, no God like Gold, nor
aven like a heap of Money.

But as infidelity is the breeding root, ſo co-
touſneſs is the nouriſhing root of all evil.
pierceth the heart with many ſorrows, 1 Tim.
10. Like *Aqua fortis* on Steel, if it take the
art, it will not leave it, till it have eaten out
goodneſs; and like the Viper that eats out
r Mothers belly, ſo doth it reward its Ma-
er for its lodging. O the cares, the fears, the
rrows of a covetous man! Though his barn,
uſe, purſe, be full, yet his heart is not full;
e the diſeaſe called the *Wolf*, that is alwayes
ting, yet keeps the body lean. He lies by his
oney, as a ſick man by his meat, he hath no
wer to take it, but only to look upon it: he
wets to covet, and labours to labour, and ca-
th to care, and befools himſelf as an Aſs, that
rries treaſures all day on his back, and at
ght they be taken from him, thy did him
good but load him.

And when all other ſins wax old, this grows
ung, and is ſtrongeſt when the man is weak-
t: what a life is this, that a man wants what
hath, as well as what he hath not? for he is
after of nothing, his Eſtate is maſter over
m.

I know you will ſay, I covet no mans
ealth; can a man be covetous that only keeps
his

his own? To this learned *Augustine* answers
He is not only a covetous man, that taketh
way another mans goods, but he also th
greedily and niggardly keepeth his own. Th
rich man, *Luke* 16.20. that suffered *Lazarus*
die for want at his door, was covetous only
his own; And they that were condemned in
everlasting torments, *Mat.* 25. 41. were se
tenc'd into hell, not for robbing others, but f
not giving their own. Otherwise, this pl
would excuse most other sinners as well
you. For the drunkard may as well say, I
but spend my own, *&c.* whereas indeed, i
true Inventory were taken, you have nothi
of your own but sin: You are but Stewards
all the rest. And what a bootless thing is it f
a Steward, either to be greedy to get, or lo
to part with that which is none of his own?

Let not therefore that disquieting and u
comfortable Disease enter into your house,
heart, that *may* increase your state, but *will* e
crease your trouble: but covet earnestly t
best gifts, be insatiable after the Grace of *Go*
There's riches without danger, and treasur
without troubles. This know, your immod
rate desires after the world will never comp
it, unless it come in wrath to you. Grant, th
you do heap up somewhat greater portions
your children by your immoderate desires a
endeavours; can that ever do them good th
you have sinned to get? or be a blessing
them, which you have gotten with a curs
nay, do you not see many Children bestow
wi

with nothing far more comfortably, than others with great Dowries; and that it lies in the providence and blessing of God, to make the best provision for you and yours, which you are likeliest to have, while you moderately desire, and temperately labour for the same.

SECT. VI. §. 6.

VI. THE Sixth Abuse in Husbandry is, *Base or wrong ends.* A man may spoil the best Calling under Heaven by managing it to poor and base ends, and ennoble the meanest Calling by Celestial aims therein. Of all men, the Husbandman should dignifie his Calling by right and noble ends; for what is more contemptible than a *mean* man in a *mean* calling, and his ends *meanest* of all? Every stroke a man takes in his honest calling is made sin, by levelling his labours to base ends. A great deal of good pains is spoiled and lost, for want of a good end. As for example; It is a low base end to get riches, to greaten your posterity, to overtop your Neighbours, to make provision for the flesh; these are poor ends for a rational man, poor ends for a right Christian: A Christian man must have Christian ends. Alas! if Riches be thy end, Riches shall be thy wages. If a great Estate be thy end, a great Estate shall be thy

By wrong Ends.

thy portion: and then what a bargain hav you made? That's a terrible Scripture, whic some of the Fathers could never read witho trembling, *Luke* 6. 24. *Wo unto you that a Rich, for you have received comfolation:* An that may go with it, *Pſal.* 17. 14. *Men of t world, who have their portion in this life, who belly thou filleſt with thy hidden treaſures.* A ſa character, and a ſad diſcharge. And this ſut with no man better than a baſe ſpirited Hu bandman; who is a man as it were born of th world, and buried alive therein; with hard l bour he gets a portion, and an eſtate therei and that is all that ever he is like to have.

Queſt. *But may not a Husbandman ma Riches, Pleaſure, or Eaſe in his Old Age, his end?*

Anſw. An End is either ſubordinate or u timate; a next end, or a laſt end. Riches, Ple ſure or Eaſe may be a ſubordinate end, b muſt not be the ultimate or laſt end. You ma deſign, deſire, and labour for them for God ſake, but not for their own ſake. A man ma deſire a good Horſe, or a ſafe Boat, to car him to his friend or buſineſs, but not to dwe upon, not for themſelves; even ſo a man ma deſign and deſire outward ends, as riches eaſe, not for the injoying of them, but that y may better love, ſerve and enjoy God. As ſ cauſes run up, and reſolve themſelves into th firſt cauſe, ſo all our ends ſhould terminate the laſt end of all things, which is the glor and honour of God; for *of him, and throug him, and to him are all things, to whom be Glor*

Ro

Rom. 11. 36. The Husbandman looks up and cryes, Ah Lord! I live here on Earth, but my aims are as high as Heaven; though I be but a poor man, yet I have rich ends; I accuse not my Superiours: but if a man stand on a Tower and shoot downward, he that stands on the bottom of it and shoots upward, may fly above him. The poor Peasant may look as high as the Prince in this sense; and the Ploughmans labour please his Maker more than the Victories of an Emperour; the one serving the will of his heavenly Lord, the other sacrificing to his hellish Lust.

And this leads us to the *Ninth point*, which is, to set down the Husbandmans designs in his Calling. Alwayes provided, this point be not laid aside without some use thereof; namely, that you bewail this abuse of it in others, and reform it in your selves: mend the same as far as you can, and mourn for it wherein you cannot: as the Apostle saith, *Use the world as not abusing it*, so use this Calling as not abusing it; adorn it and do not shame it: A bad Husbandman, and a good Christian, seldom go together. And so much for the *Eighth* Point.

CHAP.

Cap. 9.

CHAP. IX.

The Husbandmans Designs.

The Husbandmans Designs.

SECTION. I.

WE are arrived now at the *Ninth* general Head of this Subject, which is the *Design* the good Husbandman ought to have in his Calling. It is a mans end that crowns or shames his work. The Husbandmans ends do ennoble his Calling; And they are these:

To please and glorifie God.

1. The chief end of the Husbandman in his Calling is, *To Please and Glorifie God.* If he can but attain this, he is rich enough. This is mans greatest duty, and highest priviledge: 'Tis the Christians Character and Motto, *Rom.* 14. 8, 9. *For none of us liveth to himself, and no man dieth to himself, for whether we live, we live unto the Lord, &c.* Mark, it's said, *none of us*, of what sort or degree soever, liveth to himself, but to the Lord. It's true, the more noble, wise and learned, the more they should contribute to these ends; but even the poor Husbandman must add his Mite: even a Dwarf may shoot at the Zenith, and

and aim as high as the greatest Giant. O therefore stir up your selves, and direct your designs on high. If thou can'st any way magnifie the Wisdom, Greatness, Holiness and Goodness of thy Maker, happy art thou, and happy is thy Calling. This is an End for an Angel. They trumpet forth his Glory, and so dost thou; they sanctifie his Name in Heaven, and thou in thy lower sphere dost sanctifie his Name on Earth. And though thou shooteſt with a weaker bow, yet aimeſt at as high a mark.

But alas! say you, How can I glorifie my Maker, that am but one remove from a piece of earth, yea of sinful earth. I answer, Not only the *Heavens declare the Glory of God*, Psal. 19. 1. but even *Beasts, and all Cattel, creeping things, and flying fowl*, Psal. 148. 10. And would you know how? See *ver.* 8. *The fire and hail, snow and vapour, stormy wind, fulfilling his word*. How manifestly does the snow, hail and tempest, preach the power, justice and wisdom of God; I say, they do plainly preach them, and that by doing his will, hanging in the Sky, and falling on the Earth as he pleaseth. As well taught Children or Servants do honour and magnifie their Superiours by their ready obedience: Even so at least, may the poor Husbandman glorifie his Father in Heaven, by an obedient deporting himself in his place, and doing the will of God in his vocation.

And therefore this he should aim at in his Calling? why, here I am, here I work, and sweat, chiefly to please my God, who hath set

my lines, and carved me out my imployment and hence even Servants *must do service, with good will as to the Lord, and not to men.* Eph. 6.7 as if God himself did every morning set the Husbandman his task, and at night survey his work: With what care and delight should such a man follow his business, that hath such a Master as God himself? Lord, sayes the Husbandman, I am but a mean Creature, but yet I will honour thee, as well as a mean man may do; I'le work to please thee, and by consequence no harder nor easier than will please thee; I'le yoke and unyoke when thou wouldest have me, as exactly as I can discern by that prudence I have, and those rules of Religion to be observed to thee, and pity to the Creatures. When I come home I have but a mean feast, but yet, *Whether I eat or drink, or whatsoever I do*, it shall some way be terminated in that end of ends, the Glory of God, 1 *Cor.* 10.31. When I go to bed, I will not forget that *whether I wake or sleep I should live to thee*, for thee, with thee, 1 *Thes.* 5.10. Though my work be mean, yet my aims are excellent; and brass guilded with gold will make it glister. A poor man with rich ends, is of good account in Heaven.

It is certain, that the holiest action of an hypocrite, if you ravel it to the bottom, ends at self; and the meanest action of a Saint, ends at God: for example, why doth the hypocrite pray? That he may pass well with others, or satisfie the cryes of his Conscience. And why aims he at these? That he may have repute without,

without, or quiet within. And why doth he desire these? Why, because they do gratifie carnal self. On the other side, Why doth the Husbandman work? To provide for his family. And why that? That he may educate and dispose his Children. And why so? That they may honour and serve their heavenly Father, when their earthly Parents are dead and gone. Well then, let this end surmount all others, and be diligent and faithful in your Calling, to please that God who hath set you therein, and to glorifie him, what in you lies, by setting forth his Wisdom, Power and Goodness, that when he changes your countenances, and sends you away, you may sing that sweet song, *John* 17. 4. *Father, I have glorified thee on earth, I have finished the work which thou hast given me to do; And now Father glorifie me with thy self.*

SECT. II.

§. 2.

II. THe second design of the Christian Husbandman is, *The Salvation of his Soul.* This he studies upon night and day. He knows that Estate is ill got that beggars the Soul; that rent sorrily paid, that makes him run in arrears with God: and therefore saving stakes in the world is his by-business, but saving his soul is his main business: *For* The Salvation of his Soul.

what will it profit a man to gain the whole world, and to lose his own soul? Matth. 16. 26. What is he better, if he discharge all his debts, and die in Gods debt, and be cast into the prison of hell for ever? What welcome can he have to God, that hath done every thing but what was chiefly given him in charge? That is good counsel then for the Husbandman, *Mat.* 6. 19, 20. *Lay not up for your selves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for your selves treasure in Heaven.* Nothing you can get in this world, that can be laid up safe; but if your soul be saved, that will be safe for ever.

You must remember, that you were not made to work and eat, but to save your souls in the first Place. God hath no where promised, that if you seek the world, and the vanities thereof, the things of Gods Kingdom shall be added to you; but he hath promised, that if you *Seek the Kingdom of God, and the righteousness thereof, all other things shall be added to you*, Mat. 6. 33. And therefore the Religious Husbandman will secure the main chance. I must part with my house, and my ground, and my Children, but my soul I must live with for ever, and that I will secure. I know many things are *useful*, but one thing is *needful*: And no care enters deeper than the welfare of this; no cross lies heavier, than the hinderance of this. As in a common fire, a man will strive to save his building; but if he cannot, he would

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not lose his goods; yet if these go in the flame, he'l venture for to save his Cash, his Writings and his Jewels. So our Husbandman is careful of his other concerns, but his Soul, his Jewel, in the thickest of his business, he will endeavour to feed, and cure, and save, whatsoever it cost him.

The soul like some great Personage, is somewhat exceptious; if she be not regarded in the first place, she will not be served with broken meat. When that is made a by-business, which should be the main business; when men are serious in trifles, and trivial in serious things, that's wisdom from beneath, stark folly before God. The Husbandman is loth to end his life with that doleful song, *Cant.* 1. 6. *My Mothers Children made me keeper of the Vineyards, but my own Vineyard I have not kept.*

And yet alas for grief! how many such foolish Creatures are there, that like Children sent upon some weighty errand, fall in love with this and the other gay flower or weed in their way, and play with them, while their business is neglected; how do such Children deserve to be welcom'd home? So do they. Almighty God hath sent you into this world upon a great errand, namely, to conquer the Devil, exalt the Lord Jesus, and climb to Heaven. Ah Sirs, do not fall in love with the fading flowers of lawful comforts, do not play with the stinking weeds of unlawful lusts, and forget your errand. Remember there's no conversion after death, no Sermons in the grave, no for-

givenes in hell; lo, this is the accepted time, this is the day of salvation, you must plow and sow for Eternity. No seedness here, no harvest there.

§. 3. SECT. III.

The Publick good.

III. THe third Design of the Husbandman should be, *The Publick Good.* He hath learned but a little way in the Book of Christianity, that sets his private benefit above the publick good. He that will *Sleep in Jesus must serve his Generation*, Acts 13.36. And the Religious Husbandman will serve his God and then will serve his Generation, and then will serve himself; not himself first; no, how may I further the common good? He plows and sows, not only because *he* lives by it, but because the *Commonwealth* cannot live without it. That was right Husbandry in *Joseph Gen.* 41. He did not hoard corn, and let others starve; but he hoarded it, lest others should starve: It is said, *Prov.* 11. 26. *He that withholdeth corn, people shall curse him, but blessing shall be upon the head of him that selleth it*; and the wise Husbandman more values the blessing of God upon an empty barn, than a full barn and a curse therein. He is more pleased with the publick wealth, though he lie under pri-

vate wants, than if himself had wealth, and there were publick want abroad. Though he be a *private* man, yet he should have a *publick* spirit.

It is strange, what Instances have been of this Excellent Spirit among Heathens. *One* advising his Country-men for the publick Good, though he knew that Advice would speedily cost him his life. *Another* purposely disguising himself in the battel, that he might die there to save his Country. *Another* venturing to Sea in a dreadful storm to relieve his needy City with Corn, with this conclusion, it is not necessary that I live, but it is necessary that *Rome* be relieved. Shall limping Nature go thus far, that had no Bible but the Creatures, nor Heaven but the *Elysian* fields? Surely grace in the Husbandman will not leave him behind; For he hath far stronger inducements to be publick spirited, to wit, The Love of Jesus Christ, which love being shed abroad in his heart by the holy Ghost, should make him drown his private in the publick Good.

Necesse est ut eam, non ut vivam. Pomp.

Away then with that poorness, that baseness of spirit out of this Excellent Calling: As *David*, though he had then only commenc'd Shepheard, yet when he heard of *Goliah's* affront to the publick, he had the heart of a King to vindicate that disgrace; and took his life in his hands, and came off with honour. So should the Religious Husbandman look above himself, above his own silly interest, and design the publick good in his labours: And as the least

pin is of use in the greatest building, so the meanest Husbandman may be of use in the mightiest State; and the Swords that defend us would be of little avail, without the Ploughshares to maintain them. It were a Mercenary Souldier that only would fight for his pay, no, he must fight for his Country: So that's a Mercenary Husbandman that only works for riches, he must labour for his Countrey, else he is not worthy to live in it: And therefore whersoever his private benefit crosses the publick, as in hoarding up Corn in a time of dearth, or any such like, therein he must deny himself; and account that sordid, yea, cursed gain, that is obtained with the general loss.

SECT. IV.

§. 4.

The Education of, and Provision for Children.

IV. THe Fourth Design of the Husbandman should be, *The Education of, and Provision for his Children.* God hath given him Children, and fain he would bring them up, and bring them up as the Children of the Most High. He holds up *Abraham* for his Copy, *Gen.* 18. 19. With whom he resolves to charge all his, with the fear of God in the first place, and can never look upon them with compleat comfort, till they be born again.

He hath it also in design to bestow reading at

at leaſt upon them; and if he grow able, is ambitious to furniſh them with ſuch education as they are capable of. And their *aptneſs* to it, with his *ability* for it, he looks upon as the call of God, and never parts with his money more readily than for their education. He feels the ſad experience of an unpoliſht breeding, and therefore gives them all the human and divine accompliſhments that he can; and this is the top of all his Ambition in this world, that his poor Children, that are ignorant, and rude, and ſenſual by nature, may be lick't into ſome form, and ſquar'd for ſome uſe in the world. And for this end he is willing to work the harder, that he may afford to maintain his Children at School, and fit them for ſome honeſt or holy Calling. O if I can ſee my Children have a title to Chriſt before they have an eſtate in the world, I ſhall be well; that they be Gods Children as well as mine; that though they have but a *ſmall portion*, yet they may have *many prayers* with them.

And then he deſires, if he can reach it without immoderate labours or indirect means, to make ſome comfortable proviſion for them, that they may bleſs the Lord for him, when he is dead and gone. But herein he is not ſolicitous, as knowing what immoderate care gathers, oftentimes immoderate expences ſcatters, and the Parents ſin ſeldom advances the Childrens happineſs; much leſs dares he get one penny unjuſtly, leſt that penny conſume all the pence he hath. Regulate then your deſigns

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in this respect by these rules; I will out of Conscience to God be diligent in my Calling, and I will endeavour among other charitable ends, to make provision for posterity, if it may be done without sin against God, wrong to my neighbour, or uncomfortable distraction to my self.

And truly, Beloved, it is next degree to madness, too earnestly to proceed in this design, seeing nothing is more evident and common, than Riches gotten by the owners to their hurt, and the hurt of posterity; and that generally, when Children after honest education, are left to work out a livelihood by their own industry, they prove most provident, thriving, holy and happy. Reliance on their certain inheritance securing them often in a negligent and idle course: which frequent observation would wholly divert a wise mans thoughts from storing for posterity; but that the light of Nature and Scripture direct to provide for our young, and that he *who provides not for his own, especially them of his house, hath denied the faith, and is worse than an Infidel*, 1 Tim. 5. 8. And therefore the Godly Husbandman aims chiefly at their Education; and if besides that, any thing remain, he blesseth the Lord for it, and bestows it among his children, with the utmost wisdom, impartialness and kindness.

SECT.

SECT. V. §. 5.

V. THe Fifth Design of the Husbandman should be, *To pay unto every man his own.* A little debt fills him with a great deal of trouble, and he makes some Conscience of owing nothing to any man, as well as of loving one another. And therefore his Ambition is to discharge the world, e're he go out of it; and because that is uncertain, he speedily takes order herein. It is a sad thing that many of great rank and place, can so quietly live and die in the debt of many a mean man, that is undone by them. The poor Husbandman wonders, how they can sleep and laugh so heartily, when if every one called for his own feathers, they would be left as naked as ever they were born. To pay each man his own.

The *Roman* story is obvious of that Emperour that sent to buy the bed and pillow, such an one used to lie in, that died much in debt a little before, as thinking there was some strange vertue therein, to make a man sleep so soundly, that was so much in debt. The Husbandman hath no such bed: for forty shillings breaks his sleep more, than four thousand doth his Landlords. His care and design therefore is to pay every man his own, *Rom.* 13. 7, 8. *Render to every man his due, &c.* And this Scripture commands *Oct. August.*

mands him readily to pay what's due to the Church, as if he paid it to God himself; his due tribute to the State, well knowing that Princes burthens must be taken up upon our knees; his due Rent to his Landlord, and that without repining at his abundance; and his due debt to his friend, that the world may be clearly quit of him.

And all this he doth by reason of the Law of God, rather than the Law of Man; and out of conscience rather than compulsion; remembring that word abovesaid, *Owe no man any thing, but love one another.* His debt of *loan* shall be paid, though his debt of *love* never can. Hereupon he looks on his Cattle with this thought, here is a Cow, but she is none of mine, nay, my very meat is not perfectly mine own, till my debs are paid. I will arise and study the first opportunity to quit scores. I shall be in debt to God do what I can: but I will turn every stone to give to all men their due. And this is the Husbandmans fifth Design.

§. 6.

SECT. VI.

To have Ability to communicate to others.

VI. THe Sixth Design of the Husbandman in his Calling is, *That he may have ability to do good, and to Communicate.* He loves not Riches for themselves, but desires, if God see it good for him, *rather to give than receive,*

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as being a more blessed thing, in the judgment of God himself, *Acts.* 20.35. He believes, if his goods do no good, they are no goods: And therefore the design of his daily labour is, that he may *do good unto all, especially unto the Houshold of faith*, according to that rule, *Eph.* 4.28. *Let him that stole steal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth.* Mark one true end of work, not work to get and keep, nor work to spend and riot, but work to give to him that needeth. As water, if it stand, it putrifies; if it run, it purifies: So riches, if they be stor'd, and not used to the Glory of God, and good of others, they rust and canker, and cry against the owners thereof; but when they are disposed to good uses, they make a good foundation for a man against the time to come.

It was the sin of the Rich man, *Luke* 16. 12. and his damnation, that he fared deliciously every day, but he suffered poor *Lazarus* to perish for hunger at his door. If ever our Husbandman desired to be rich, it was not to wear fine cloathes, eat delicate meat, enjoy a Writ of ease, but that he might be able to give and lend, that *he might do good and communicate, knowing that with such sacrifices God is well pleased.* And in very deed, the condition of a Prince (as was hinted before) is better than the beggars, only for this, that they have larger opportunity to do the Lord service, and to do good to others. The poor mans meat, and drink,

drink, and sleep, are as pleasant and wholsom to him, as his Landlords, his moderate labour as acceptable as the others idleness, his natural recreations as delightful as the others that are more studied, tedious and costly. The poor man hath troubles, so hath he; and they have their suits, and affronts, and vexations, one as well as the other; only herein the Great Man is Superiour to him, that he hath greater opportunity and ability to honour God, and to do good to others, more than his poor Neighbour hath; and happy he, if he make use of it; and wo for ever to him, if he do not. If his greatness make him more potent to sin against God; if his parts render him more ingenious, to put a trick upon Religion; if his riches only inable him to serve his lusts more effectually, better a thousand times for him, that he had been in his Scullions place.

For this end our Husbandman aims at an Estate, to do good with it; to minister to those that serve at the Altar, to relieve his poor Kindred and Neighbours, to help forward the binding of poor Children to Trades, or the maintenance of the ingenious poor Scholar at School, or some other good work that may glorifie his God, whose Steward he knows he is, and all that ever he hath is at his devotion. O Sirs, do these thoughts breed in your hearts? Are ye *devising* to do good, as well as *desiring* to be great? Alas! none of your expences and layings out will pass in your accounts with God at the last *Audit*, but what have some way tended

tended to the glory of your Master, or the good of your fellow servants, as well as your selves. O if God would intrust me with plenty, and with an heart to use it to his Glory, then I were happy; but of the two, let me rather have a narrow Estate and wide Soul, than a wide Estate and a narrow heart. And this is the sixth Design of the Husbandman; so much plenty as may inable him to do good, and to Communicate.

And so you have the Ninth General Head in this Subject, *viz.* the Husbandmans ends and designs, which if you find written in your own hearts, bless the Lord upon your knees. If you fall short, let me tell you, that speedy Repentance, and rectifying of your hearts, is your wisdom and duty, that God may bless and not blast you in all your undetakings. If your aims be only worldly profit, ease or preferment of you or yours, *What do ye more than others?* Do not the very *Pagans* the same? And if you care and work only to pay your Rent; alas the *Turks* do so: But herein you excell, *If you look not at things that are seen. but at things that are not seen.* If you aim at God, unto God you shall come at last.

CHAP.

CHAP. X.

Chap. 10. *Rules for the Husbandman in his Calling.*

SECTION I.

Rules for the Husbandman in his Calling.

AND now we discry our Journies end, and are arrived at the *Tenth* point to be handled in this Subject, which is to offer some Rules to the Husbandman in the management of his Calling. Every Calling hath its Canons and Rules to walk by, as Ministers, Statesmen, all men: and it is a Wise Mans choice, and the Fools cross, to be regulated by a Rule; now though you may gather Directions out of the foregoing Discourse, yet I have thought fit to specifie and insist on these following on set purpose, but on this presupposition, or (if ye will) condition, that you will walk by them.

SECT

SECT. I. §. 1.

I. THe first Rule for an Husbandman is, *Learn Prudence and Diligence in your Calling.* Prudence, this your God will teach you, *Isa.*28.26. That you may do each thing in its season, for things are ugly out of their time. Remember that it's the note of a good man, *Psal.*112.5. to *order his affairs with discretion.* And that if any man lack wisdom, it is but ask and have. And then Diligence, 1 *Thes.*4.11. *That ye study (Gr.* as ambitious men for honour) *to be quiet, and to do your own business, and to work with your own hands, as we commanded you.* It was good Mr. *Dod's* saying, He ever liked that Christian that would *pray* hard and *work* hard.

Learn to be wise & diligent.

See *Cato's* Rules. Plant in thy youth, Build not till thou be throughly stored; be not forward to purchase: spare no pains in Husbanding what thou hast; The most sure Revenue is that which hath cost least. The good Husband must be a Seller, not a Buyer. Do each work in its season. Procure the good Will of thy neighbours, keep no unquiet or injurious Servant, &c.

Thy endeavours in thy Calling should be as diligent, as if thou wouldst win all the world, and then as diligent in Prayer, as if thou would'st win Heaven, *Prov.*22.29. *Seest thou a man diligent in his business, he shall stand before Kings, he shall not stand before mean men:* that is, diligence is the high-way to preferment. How many have we seen removed out of the rank of ordinary men, meerly by Gods blessing on their diligent labours? *Pliny* reporteth of

one *Creſinus*, that from a little ground did, by his induſtry, gather ſo much Riches, that he was accuſed of Witchcraft, by *Albinus* an *Ædile*: his neighbours could not imagine that ſo ſmall a ſhred of ground, ſhould heap ſuch treaſures on him: But he at the day of his appearance, produces his Implements of Husbandry, and ranks them in order before the Senate, and withall his Daughter, a ſtrong woman, and then cryes out, *Veneficia mea, Quirites, hæc ſunt:* O ye Senators, theſe are all the Charms I have; and ſo was diſmiſt with praiſe.

The induſtry of the Husbandman *works miracles*, by turning ſtones [*lime ſtones* and *marle*] into bread. Mr. *Fuller. H. S.*

But yet this Diligence may paſs its bounds and due limits. A man may work hard and have no thanks of God for his labour. The godly Husbandman is buſie, not out of love to *Riches*, but out of hatred to *Idleneſs*. An idle man can neither find in Heaven, no nor in Hell, a pattern. The Angels above are ever imployed, and the Devils below are ever imploying themſelves. All the Creatures move in their places, and hath Man any reaſon to have a Writ of eaſe? There were in Old *Rome*, perſons deputed to be *Cenſores morum*, and in *Athens* the *Areopagi*, who took particular notice of the Diligence of Perſons in their Callings, and rewarded or puniſhed them accordingly.

And indeed, idle perſons are but like wens in the body; that are nouriſht, but it's only to diſfigure. It is ſaid, *Prov* 10.4. *The hand of the Diligent maketh rich*, and yet *verſ.* 22. it's ſaid,

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The bleſſing of the Lord it maketh rich. Indeed both muſt concur; but obſerve that where it's ſaid, The bleſſing of the Lord maketh rich, it follows, *And he addeth no ſorrow with it.* Riches without Gods favour ſhall be like gravel in your teeth, but when he ſends them in mercy, they are perfectly comforts.

Let theſe things ſtir up the ſluggiſh Husbandman in his Calling. For the moſt part we find, that God hath moſt graciouſly appeared to his people, even in the honeſt diſcharge of their Callings. The Apoſtles choſen from their Nets, and *David* from his Sheep. And to come to Husbandry it ſelf; where was *Amos* when the Lord ſent him to his people? Why, *among the Herdmen of Tekoa, Amos* 1. 1. And where was *Eliſha* when the Lord called him to his own work? why, *plowing with twelve yoke of Oxen before him, and himſelf with the twelfth,* 1 *Kings* 19. 9.

O therefore uſe thy beſt art and induſtry. *Adam's* ſin hath hardened the ground, and now thy ſweat muſt ſoften it: but this is thy comfort, it is ſanctified ſweat, and every drop of it ſpent in a right manner, and to a right end, ſhall be rewarded with a thouſand years in Glory: And thy diligence on Earth, will make thee long to be in Heaven.

SECT. II.

§. 2. Submit unto Providence.

II. THe Second Rule for the Husbandman in his Calling is, *Submit unto Providence.* Be convinced that there is a Supream Providence that directs and orders all and every event in the world, and be satisfied therein, as that which is best for you, *Psal.* 115. 3. *Our God is in the Heavens, he hath done whatsoever he pleased.* Read more in the Book of Gods *Providence*, and less in the books of mens *Prognostications.* And this I do purposely instance in, because the common use of these books is most foolish and fallible; for how can one of them tell the whole Nation of rain such and such a day, when there is usually rain in one Country, and fair weather in another the same day? Besides, the Lord doth very often alter the Scene of these things, either upon the prayers of his people, or the sins of his enemies. Hence that Challenge, *Isa.* 47. 13. *Let now the Astrologers, the Star-gazers, the monthly Prognosticators stand up, and save thee from these things that shall come upon thee.* And this was spoken to the *Chaldeans*, the best in those Arts in all the world. And yet there is a good use to be made of them for signs, and seasons, and dayes, and years; but as to any certain foretelling of weathers, or other events that depend on casual

ſual or voluntary cauſes, they are matters beyond their line. And if you can know your preſent Duty, no matter for foreknowing future Events.

And then ſubmit to the ſame hand of God in all things. It's mans *Prudence* to ſubmit to Gods *Providence*. Labour to ſee God in every thing: Is thy promiſing Crop blaſted? It's Gods wiſdom that hath done it. Doth the Rain croſs thee? why, the rain that hindred thee, hath furthered ſome greater affairs. There is mention, *Ezek.* 1. 16. *of a wheel in the midle of a wheel.* It is thought to ſet forth the inviſible Providence of God, that acts and overrules all ſecond cauſes for good ends. And you muſt ſtill remember that *Rom.*8.28. *All things ſhall work together for good, to them that love God*; and therefore ſay, and that with all thy heart, *Father, thy will be done in Earth as it is in Heaven.* Alas Sirs, will your repining make the matter better? Is ſin a proper cure for affliction? No, no. The ordering of Gods affairs belong to God, and of your affairs to you: let it rain when God will, let Snow and Ice come when God will, and then heat and drought when he will, for that belongs to him. And do you plow and ſow when you can, and reap when you can; for this is the will of God, that you be dependent creatures, and live on him, ſeeing you cannot live upon your ſelves.

Let not a grudging thought therefore ariſe in your hearts againſt the Providence of God: I ſay, not a *grudging thought*, for even that doth

plainly tax his Wisdom and Government. Who can send a drop of rain without the direction of God? *Jer.* 14. *last: Are there any among the vanities of the Gentiles that can cause rain?* (as if God should say, where are they, let them come forth and answer now, if any such there be) *or can the Heavens give showers?* (alas not a drop!) *art not thou he, O Lord our God? therefore we will wait upon thee, for thou hast made all these things.* Repine not therefore in the least at any of these Events. It is the Lord, let him do what seems good to him. Do thy part, and he'l be sure to do his.

Nay in those injuries that are put upon thee, the over-ruling and well ordering hand of Providence doth guide and dispose the same to the best, 2 *Sam*, 16. 10. *Let him curse* (saith *David* of *Shimei* that reviled him bitterly without a cause) *because the Lord hath said to him, Curse* David, *who then shall say, wherefore hast thou done so?* O study Providence, believe Providence, submit to Providence. God is righteous in mens unrighteousness, and he never permits *any evil* to befall thee, except he can bring out of it some *greater good*.

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SECT. III.

III. THe Third Rule of the Husbandman in his Calling is, *Make a treasure of God.* You are likely to be but mean and poor in

in the things of this world; O labour to be rich in the poſſeſſion of that God that made it. Your harveſt is doubtful, your comforts are uncertain, O make ſure of God, and then you have ſomething ſure. A few hard years will bring the Husbandman to bread and water; had not he need then to be ſure of Chriſt? He whoſe treaſure is above, can never be undone.

It was the ſaying of an holy Man, to one whoſe croſſes and troubles were ſo great, that he cried out, O I am quite undone; Why, ſayes he, is not God in Heaven? Who can ſink, that hath *Cæſar* with him in the Ship, or be miſerable that hath the poſſeſſion of happineſs it ſelf? *Hab.* 3. 18. *Although the Fig-tree ſhall not bloſſome, neither ſhall fruit be found in the Vines, the labour of the Olive ſhall fail, and the Fields ſhall yield no meat; the Flock ſhall be cut off from the fold, and there ſhall be no Herd in the ſtalls: yet I will rejoyce in the Lord, and will joy in the God of my Salvation.* O bleſſed frame! O divine Spirit, like that of God himſelf, that is content and ſatisfied in and with himſelf, though there were nothing elſe in the world.

And thus the holy and mortified Husbandman ſits down with God, and ſings chearfully, *The Lord is my portion, ſaith my ſoul, therefore I will hope in him.* If I had nothing in the world, if there were no world at all, yet my ſoul is compleatly happy in my God. I have enough, and enough, and enough. Thus a true Saint is *under* his condition by Humility, but *above* it by Faith, and can make a living not out of

bread only, but out of *every word that proceedeth out of the mouth of God:* And therefore he fears God in prosperity, and loves him in adversity: he trembles the more for his mercy, and loves him never the less for his frowns, and when the Barn is empty, then he can live by Faith. *My God*, is riches enough for any man: *The Lord is my Shepherd, I shall not want:* One Jewel is worth an hundred load of Lumber. Others can boast of their fair Houses, large Demesnes, Noble Alliances, and numerous Friends, and I can glory in the Lord, that exercises to me loving kindness, and righteousness, and delights therein.

When the *Venetians* shewed the Embassadours of *Charles* the fifth, their Magazine and vast treasures, he pointed down, saying, These have a bottom, but my Masters treasure (meaning the *Indies*) hath no bottom, it's unexhaustible: So may the religious Husbandman say to his Landlord; Sir, these are rare comforts you have, but they have bounds and bottom, they have an end; but my treasure is without bank, or bottom, or end, *Psal.* 4. 7. *Thou hast put gladness in my heart, more than in the time that their corn and wine increased.*

O therefore repose and lay up your chief happiness in the having of God yours, by faith and union, and then he will order all things to the best for you. You cannot want Grace or any thing else that's good for you, that live in God the fountain of them all. Alas, all your other comforts are contingent, and conditional,

al, they are shallow and short, but *Christ is all in all.* Thy house is but a shadow, nor thy ground, nor team, nor treasure, but here is thy All-sufficiency, thy exceeding great reward. *My Beloved is mine, and I am his,* is felicity enough in this world; and while this knot is tied, what though thy bread be course, thy bed hard, thy rents heavy, thy charge great, and thy incomes small, yet art thou unconceivably happy in having the God of Heaven and Earth thy Friend, thy Father, yea, *the strength of thy heart, and thy portion for ever,* Psal. 73. 25, 26.

SECT. IV.

§. 4. Use the *World* as not abusing it.

V. THE Fourth Rule for the Husbandman in his Calling is, *Use the world as not abusing it.* It is the counsel of the Holy Ghost, *Cor.* 7. 31.

1. You must but *Use the world.* It is the *School-mens* distinction, *Uti & Frui,* and *Austines* before them. The chief good, that's to be *injoyed,* all other things are only to be *used.* And this must the Husbandman learn; if God so graciously give him much, that he is not only a treasurer to *lay up,* but a Steward to *lay out* for God. You must know, that the world is a place that you must lodge in for a night, not live in for ever. And when you are on the road, you

Res aliæ sunt quibus fruendum est, aliæ quibus utendum; illæ quibus fruendum est, beatus nos faciunt: istis quibus utendum est adjuvamur. Aug. de Doct. Chr. lib. 1.

you respect your lodging only for your journey, not on the contrary. Alas Sirs, your being here is only a Lease, not a Free-hold. *This is not your Rest, for it is defiled*; yonder, above the Stars, is your everlasting Rest: There you shall sit down and enjoy, and drink your hearts fulls of endless joyes. And then,

2. You must use the world, *not as abusing it*. If the Lord set the world upon you, you must not set your heart upon the world. If God give you great Estates, you must not think you are better for your estates; you must not abuse that, which was given you to help you more comfortably to Heaven, to further you most effectually to Hell. You abuse it, when you pervert that use of it, to which your Maker made it. When you suffer the world to monopolize your hearts from God, then the right use of the world is perverted; when it thrusts out religious duties, or straitens them so as makes them inconsistent with the health and welfare of the soul; when the world governs you which was made to serve you: In a word, it's abused when it is not crucified: when it's used to serve your corruptions, as your pride, covetousness or lust, then it's abused: when you dig an estate out of the bowels of the earth to dress your backs with pride, or to maintain unjust suits, or to be drunken, or gluttonous, this is to abuse the world: and thus the Creation is made to groan, and the poor Creatures do even sigh under their abuse, being unwillingly made subject to our vanities, and long to

Thy God allows thee to warm thy self at the Sun of worldly comforts, but not to turn *Persian* and worship it. Mr. *Swinnock*.

delivered from the bondage of corrupti-
Keep the world therefore in its place, and
not in the place of God. Remember that
art is Gods-Acre, a place prepared for
ord, and never meets with its match but
n, who fits all its dimensions, fills all its
s, cures all its diseases, and answers all the
ties thereof.

member that the world never made man
, but the abuse of it hath made thou-
miserable. It is a dangerous thing to
the full swinge of a delighful thought
thing in the world; You must taste the
l and the comforts of it, as the *Egyptian*
do taste the waters of *Nilus* for fear of
rocodiles, a snap and away, lest taking a
ht thereof to quench their thirst, instead
f they lose their life: even so must you
fear and care taste the delights of the
, lest by pleasing the body, you lose your
This will not hinder you from a great
, nor from any true comfort in the posses-
f it, but keep you from a surfeit, and re-
ou from the slavery of a wordling, from
in bondage to your servant. And take
he Apostles argument in the place before
d; *For the fashion of the world passeth a-*
who but Children fall in love with Bub-
that are broke as soon as made? or with
of wax, which the Sun is melting away
moment? If you will fall in love with a
l, lift up your eyes above, and grow ina-
d with the world above, whose Felicities
are

The ship may sail well on the water, but if the waters get into the Ship all's gone: So to live above the world is safe, but if the world get into you, you drown. *Ib.*

are real, and whose glory is perpetua

And indeed there is no way to take o heart from the things that are seen, like t setting the heart upon things that are un Eternal things are only adæquate to a mortal soul. And know for a conclusion t particular, That it may be most just, and is ordinary for God, to keep the world from that abuse it, and to send them *without it*, will not live *above it*, if they belong to hi else to give them their final portion th the saddest portion on this side hell.

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§. 5.

SECT. V.

Do as you would be done to.

V. THe Fifth Rule for the Husbandr his Calling is, *Whatsoever you woul men should do to you, do ye also to them,* M 12. A principle of that weight, and re that *Alexander Severus*, an Heathen Emp of *Rome*, caused that sentence to be writ each room of his Palace; fit then to be scribed into every Christian heart. Jud there not equity in this Rule? To do a would be done by. Are not they wre creatures that transgress it? Why, it Divinity of Heathens. Apply this practi you would borrow in your need, lend t others in their need; you would be welc

our friends, saluted by your acquaintance; hen you welcome your friends, and salute acquaintance: you would be saluted first, e then to be first in your salutations: you d not be slandered, misinterpreted, scorn- ared, or envied; O then slander not others, misinterpret them, nor scorn them, nor hem, nor envy them. Here is my poor hbour, I could now make advantage of his sity, and make him pay high for his com- ity: but if I were in his case I would not used: you would not have others forward ve offence, nor quick to take offence; see that you be unwilling to give, and back- l to take offence.

nd in forgiving injuries, let your forgive- draw out their acknowledgment, rather their acknowledgment purchase your for- ness; for so you would gladly be used in case: you would be *melted* into submission, *forced*: do you the like to them, melt them r than force them: Yonder is my neigh- , I could wrong him in his goods, in his name, in his trading; but if I were in his , I would not be content to be so us'd: I ld think it hard measure done to me, and it's hard measure done by me: I would ect and welcome my neighbours help in harvest, when his business is over; why go readily to help him in his need, when e is over. I would not be contented to have Cattel impounded for an unwilling tres- , deal not then so unkindly with him in the

the like case: you would not be denied implement of Husbandry in your need, not then to lend any such thing to thy ne bour in his need: it would displease yo have wayes ordinarily made over your cor grass, or your gates left open to your preju in the fear of God then, do not deal so your neighbour: his corn and grass, and gr is as dear to him, as yours is to you.

You would be well pleased, to have neighbour visit you or yours in your weak sickness, or the like; speed away then to them and theirs in the like case; yea, it's a fort and pleasure to you, to see your neigh sometimes in your house, give him the ple also of seeing you in his house: would take it well to have your house or gronn ken over your head? for shame then offe the like measure to others: would you li to have the old Land-mark removed, or just bounds invaded? O do not offer to de by others; for *the Lord is the avenger of all* You would not think well to have a beast with hidden faults sold to you by neighbour; never think of selling such wa thy neighbour.

In a word, you would have all men to upright, loving and useful to you; see you be upright, loving and useful to oth This is the Royal Law, this is the Go Rule. How will you act like Christians, if cannot live like Pagans? How will you your enemies, and do good for evil, if you

By the law of the Twelve Tables, whoever above 14 years old fed their Cattel in another mans corn field, or cut it down in the night, it was death; they must be hanged or strangled to satisfie the Goddess *Ceres. Plin. lib.* 18 *cap.* 3.

not do as you would be done to? If your Religion will not refine you as much as Morality, I will not say, it is a *false Religion*, but you are *false to your Religion*.

Resume then your better thoughts, O all ye Religious Husbandmen, and in all cases between you and your neighbour, ask your own hearts this question; Would I be thus dealt with? And deal you accordingly. And yet this Rule is not only *Regula regulans*, a Rule to rule us, but also *Regula regulata*, a Rule to be ruled by an higher, to wit, the Law of God. For the Adulterer ought not by vertue of this Rule to borrow his neighbours wife, because he is willing to lend his own; nor the Drunkard intoxicate his neighbour, because he is content to be made drunk by his neighbour; but right Reason holding the scales, every man ought to do to others, as he would be done to himself. And this is the language of the Law and the Prophets. *Moses* and *Christ* are herein agreed. He that will not maintain *equity* with men, must not expect *mercy* with God.

SECT.

§. 6

SECT. VI.

Labour for a chearfull spirit.

VI. THe Sixth Rule for the Husbandman in his Calling is, *Endeavour after a chearful heart*. You have many cares, crosses and troubles, and they will press and sink you down, unless you be supported by a chearful spirit, *Prov.* 15. 15. *He that hath a merry heart, hath a continual feast*. Observe, poor Husbandmen, how you may transcend your greatest neighbours. They have great estates, fair houses, and gallant cloaths, but a thousand to one they have either some gnawing cares, or saddening guilt, that defeats their comfort, and even in laughter their heart is sad; and indeed it is a rare thing to see a rich man light at heart: their Gold lies like lead at their hearts; when you (having peace with God and a chearful spirit) have not only a feast every week, but even *every day*, yea, a *continual feast*.

Wash off daily your sins in the blood of Christ by faith, and fail not solemnly to repent, at least, every night before you go to bed; work your business off your hands, and let no cares discompose the quiet of your mind, nor feed like Vultures upon your heart. Let to morrow care for it self, and do you the work of the day; so will your load be light, and your spirits at liberty to rejoice in God, and be chearful all the day long. Whe-

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distrustful thoughts, and piercing cares come on you like a flood, run like famous *Luther* to one Psalm or other, and sing them away: This will be food and physick for you; this will solace your families after their hard labours, when they see mirth in your face, and musick in your voice. This will dispose you exceedingly to holy duties, and divert many temptations of the Devil.

'Tis true, a measure is to be observed; we easily offend in joy, and frothy mirth is to be avoided, especially when others natural infirmities, or sinful deformities make us merry: but yet there is left room enough for an honest innocent chearfulness, which doth the Husbandman *good*, *like a Medicine*, and for which he can bless God as heartily as for his meat. Cast away therefore that morose, dull and uncomfortable frame, which consumes your own spirits, and is a burden to others. Remember it was *Nabal's* character, that he was such a man of *Belial*, that no body could speak to him. A sullen frame is neither pleasing to God nor man. God loves a chearfull labourer, as well as a *chearful giver*, Deut. 12. 7. *You shall eat——and rejoyce in all that you put your hand unto, you and your houshold*s. And he that hath said, *Repent and be converted*, hath said also, 1 *Thes.* 5. 16, 18. *Rejoyce evermore, and in every thing give thanks.* What is there that should dispirit or disquiet you? You are friends with God, your sins are forgiven, eternal joy awaits you, your temptations are but common to men; your la-

bours are but such as your Father *Adam* had before you; your weariness is sanctified, and shall have everlasting rest; your enemies are in your Fathers hands, the griefs you feel are short, and short of many others; and the things you fear, may never come upon you; you are travelling to the City that's paved with Pearls, and your portion there shall be with the best. And why then are you cast down? why are you disquieted? *Trust still in God: for you shall yet praise him, who is the health of your countenance, and your God.*

Leave your sadness to them whose Hell is before them, and who have their portion in this life; and endeavour by squeezing the Promises, contemplating Heaven, earnest prayer, and practical endeavour, to get and keep a Christian chearful spirit. And *because the Lord thy God shall bless thee in all thy increase, and in all the works of thy hands, therefore thou shalt surely rejoyce*, Deut. 16. 15. For *a merry heart maketh a chearful countenance, but by sorrow of the heart, the spirit is broken*, Prov. 15. 13.

SECT. VII.

Rule 7. Take a *special* care for the good of your Children.

VII. THe Seventh Rule for the Christian Husbandman is, *Take a special care for the good of your Children*, they are parts of you,

you, they are the heritage of the Lord, they are the hopes of the next generation, and unless they be well season'd, all the riches you can spare them are cast away. If *Religion* were no reality, yet it's *Policy* to take pains in their education, lest they be industrious to *waste* that which you have been industrious to *gather*. 'Tis true, sometimes the pains of a Parent is lost, and the strictest Parent hath the loosest Child, but God hath said, *Prov.* 22. 6. *Train up a Child in the way he should go, and when he is old he will not depart from it*; and because it *sometimes* speeds well, therefore you should *never* be defective in your duty: Your Crop sometimes miscarries, and you lose your labour in the field, yet because it usually quits the cost, you plow, and sow, and hope the best: Therefore for their sake, for your own sake, for the Lords sake, bring up your Children in the nurture and admonition of the Lord: 1. Drop in the saving Principles of Religion betimes, instruct them concerning the woful state wherein they were born, and how by repentance towards God, and faith in our Lord Jesus Christ, they may come out of it; and do this with your utmost seriousness, affection, and frequency, and water your instruction with prayers and tears; bring good Ministers to them, and beg prayers for them, and let good books keep them company; When the learned *Junius* was dangerously bent in the business of Religion, his Father laid in every Chamber of his house a Bible, and meeting

with the first Chapter of *John* in one of them, he was converted and settled thereby. The book that convinced his Child may convince yours.

2. Be not quiet till they be Regenerate Creatures; cast about as worldlings do to make them rich in the world, so that you may leave them rich in grace; lighten the promises, thunder the threatnings, no pains is too great to prevent them from being fagots in the fire of Hell.

3. Pray hard for them; yea, when you are feeding and dressing them, cry, *Gen.* 17.8. *O that Ishmael may live before thee.* A Child of Prayers (said good Mr. *Dod*) will hardly miscarry: by these *Monica* won *Augustine*, and by these you may win yours. Observe their inclinations to good or evil betimes, and accordingly incourage or discourage them; discern their haunts timously, and remember preventive Physick is the best, and that incouragement is as due as frowns when occasion serves.

4. Bring them under the power of Gods Ordinances betimes, *Deut.* 31.12. *Young and old*, saith God, must come. *Samuel* was young, but he had not waited long, but he was called; use them to reading, and to tell a verse when you have read; use them to Sermons, and to remember something that was preacht; encourage them to get choice Scriptures; fill the vessel, something will stick: Engage them to a course of serious prayer; let them first use the Lords prayer, which he understands, though they

they do not, and will accept, because they do the best they can; but be sure to train them further by shewing them their needs, by begging and teaching them to beg the *Spirit of Prayer*: And then your example, and their practice will make them perfect: You are glad to hear them speak, and Almighty God is glad to hear them pray.

5. Fix upon them an habitual liking to Godliness, and dislike to sin; and then they will hardly dislike what they have approved from the cradle, or love that which they have been bred up in the hatred of. Paint out Grace so to the life, that you may enamour them of it, and Hell so, that they may be affrighted at it, and be often using some little Questions to them to that purpose.

6. Make them subject to your Authority, for else you lose the opportunity of doing them good: the Reins may be easily loosed, but not so easily straitned; by dallying with them, you may undo them; the disobedient Child seldom wants the inheritance of a curse, and yet be wise in your correction, take heed of sinning in correcting of their sins, and know that one folly seldom cures another; and yet be not afraid of using the rod: a few rods may save abundance of words, and when you have said all, railing is not Gods Ordinance to cure your Children, but wise correction is, *Prov.* 23. 13. and will prevent smart to them, and grief to you: 'Tis sad, when many are more afraid to chasten their Children, than *Abraham* was to

ſacrifice his, and ſo the Child goes to Hell for his *Wickedneſs* and the Parent for his *Mercy*: but beware you do it wiſely, as your Heavenly Father corrects you with love, moderation and inſtruction, and rather for a diſobedient word than an unwilling fault, as the breaking of a glaſs, or the like.

7. Guide them to the moſt uſeful Recreations, for Children have plenty of Spirits, and will be active, and it is not ſafe to deny them, but direct them; the frolick Colt is not to be ſtifled, but tamed nor the ſtream dam'd up, that may profitably be diverted and uſed; let them be permitted *Shooting*, *Fencing*, *Wreſtling*, *Running*, *Fiſhing*, *&c.* for their bodies; and *Hiſtories*, *Riddles*, and other *witty Queſtions* for their minds, leſt immoderate conſtraints make them worſe afterwards, and they grow crooked by being lac'd too ſtrait.

8. Be ſure you give them a good example, which will be better than many rules, and for that end be moſt vigilant over your words and carriage in their preſence, for you know they are prone to imitation, and eſpecially of their Parents. And would it not be ſad for you to anſwer, not only for your own ſins, but for all others that are committed by vertue of your evil example, whereby you may do miſchief many a year after you are dead and gone; For your Children may grow looſe by your example, and their Children by theirs, and ſo for ought you know ſucceſſively to the end of the World.

SECT

SECT. VIII.

Rule 8.

VIII. THe Eighth Rule for the Christian Husbandman is, *Purchase some choice Books, and read them well.* I know your purse will not reach many, nor your time serve you to peruse them; and a few Books well read, are like ground well till'd, which is far better than a great Demesne that alwayes lies fallow. Be sure then that you consult and advise with some judicious and pious Divines about the choice of your Books, that may direct you to such as are most fit for your condition, that you may not only buy such as are *Good*, but such as are the *Best*, because your time and money is so precious. Perhaps you'l say, your Charge is great, and your Rent is great, and no money will be spared for these uses. A hard case, if you cannot spare two or three shillings in a whole year for God and your souls, when divers that have as great a Charge and Rent as you, and yet can spend more than that quantity in a year, vainly and wickedly, and yet make a shift to live in the world. Alas, God tries you hereby, whether you can deny your selves, and abate a little from back and belly, and give it this way to your poor souls. Resolve then to purchase this houshold-stuffe, which

Purchase some choice books, and read them well.

(by Gods bleſſing) may do both you and your children more good than thouſands of Gold and Silver; yea, you may by a diſcreet lending of them to your kindred and neighbours, ſtartle and reform them alſo; A practice which I would recommend to perſons of ability, whereby they may be very inſtrumental in promoting the Kingdom of Jeſus Chriſt in the world, to wit, by buying ſome numbers of awakening and practical books, and engaging their Kindred and poor Neighbours to read them over in ſuch a time, and return them ſome account thereof. And though I undertake not to determine what books are fitteſt for your ſeveral conditions, yet of thoſe that I have peruſed, theſe following may be moſt uſeful for the generality of your families, which I intreat you to buy, and read as ſoon as you can. In the firſt place, let not your houſe, nor any of your grown Children be without a *Bible*. Though other books have much of Heaven in them, this book is all Heaven: and it is as unfit to be without this in your houſe, as to be without a fire, or without your houſhold-bread. Next, that you and yours may be grounded in the Principles of our Excellent Religion, buy the *Aſſemblies* two *Catechiſms*, and *Confeſſion of Faith*, the *Shorter* for your Children and Servants to learn by heart; the *Other* for you and them to read and conſider, for your underſtanding in the good knowledge of God, wherein alſo Mr. *Ball's* Catechiſm, with the Expoſition, is moſt excellent and uſeful. Mr. *Baxter's Call to*

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the Unconverted; and Mr. *Dent*'s *Plain-mans Path-way to Heaven* will be well worth your buying and reading, for the awakening your ſouls and your Children to ſaving converſion. Mr. *Shepherd*'s *Sound Believer*, Mr. *Allen*'s *Firſt Part of the Vindication of Godlineſs*, and Mr. *Dod on the Commandments*, are choice Books to help you in inſide practical holineſs. The *Practice of Piety* alſo, and the *Whole Duty of Man*, have ſo many uſeful Inſtructions both about Devotion and Converſation, that I would recommend them to you. Dr. *Gouge* of *Domeſtical Duties* will be neceſſary to teach your whole family their Relative Duties. Mr. *Pool*'s *Dialogue* will be very uſeful to ſettle you in the True Proteſtant Religion againſt the Papiſts: and if you can reach either *Diodates* or the *Dutch Annotations on the Bible*, after all to help you to underſtand the hard Scriptures you daily meet with; though you may read, you need not buy many more books for your ſouls. But when you have bought theſe books, let them not lie duſty by you, but read and lend them, and read them again; but be ſure to mix Meditation and Ejaculation with your reading, and when you put the book, conſider what profit you have gotten, and bleſs the Lord. Thus you may refreſh your ſpirits after your hard labour, and with the ſame exerciſe revive both your bodies and your ſouls.

SECT.

§. 9. SECT. IX.

Pay your Great Landlord his Rent.

IX. THe Ninth Rule for the Husbandman in his Calling is, *Pay your Great Landlord his Rent*. The Lord of Heaven and Earth is Lord of the *Soil*, and Lord of the *Soul* also, and a Chief belongs to him. This is that great *Houſholder*, *Mat.* 21. 33. *that planted a Vineyard, and hedged it about, and let it out to Husbandmen, and went into a far Country*. And he hath charged a Rent over and beſide your earthly Landlords upon your eſtate, and it concerns you to enquire what it is, what Arrears there are, and what courſe to take for the conſtant diſcharge thereof; leaſt the Lord turn you out of doors: Your petty Landlord can but turn you into the wide *World*, but your chief Landlord can turn you out into *Hell*. The former indeed may *impriſon* you, but the latter can *damn* you: Alas! how little have you thought of this? One year returns after another, your Earthly Landlord calls for Rent, and you make hard ſhift to pay him: but your Heavenly Landlord calls, and calls again, and no Rent is paid to him: What will ye do in the end thereof?

Pray conſider, though you hold your Land of man, yet you hold your Life of God: though you have your houſe of ſome Great man, ye

you

you have the body and ſoul that inhabits it, of the Great God; you have your health of God, your ſtrength of God; You hold the Goſpel by a tenure *in Capite* of God, through Jeſus Chriſt: now what Rent do you pay unto him? Flinch not, nor ſtart away, but ſay, what Rent have you ever paid unto God? Muſt every one have their due but God? canſt thou pleaſe him only with fair words, or content him with naked promiſes? Can you pay unto men their Pounds, and cannot you pay unto God his Pepper-corn? What? deny your Maker his Pepper-corn? Why, what is this Pepper-corn? *I anſwer*; It's contained in one verſe, *Pſal.* 50. laſt, *He that offereth praiſe glorifieth me, and he that ordereth his converſation aright, to him will I ſhew the Salvation of God.*

Your Rent then conſiſts in Holy Worſhip, and Holy Walking. When you ſit down to meal and riſe; My Rent, *ſayes God.* Be ſure he have cordial praiſes, that you adore him in your hearts. See your tongue be the faithful Meſſenger of your very heart: ſo when you lie down and riſe up, when you go out and come in again; in all thy wayes acknowledge him, and he ſhall direct thy ſteps: but this is not all your Rent, you live by him, you muſt live for him, if you ever mean to live with him. Go to then, ſpeak, and act for God to the utmoſt of your Capacity. The little you can do for God, do it with all your might; If God will take his rent in thoughts, in words, and in deeds, that coſt you nothing; O grudge it not, delay it not.

Cry

Cry out, *Lord*, I am a poor man, but here is my Rent at my day. *Well done good and faithful Servant, Thou hast been faithful in a little, I will make thee Ruler over much.* Whereas if Gods Rent be neglected, he will either strain upon thee here, by some severe cross or other, or take out all his Arrears in Hell, *Where the worm dieth not, and where the fire is not quenched.*

Keep up therefore your daily sacrifices unto God, both alone and with your family, and there alwayes offer an upright, humble and holy heart: praises and prayers from thence will be prevalent with the Lord: I say, both *alone*, and *with your family*, and especially *on the Sabbath*. About each of which, it will be necessary to enlarge a little.

1. In your Closets.

1. Some Rent you have to pay alone; for this the Scripture is as clear as can be, *Mat.* 6. 6. *When thou prayest, enter into thy Closet; and when thou hast shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.* And to this agrees the practice of Jesus Christ, and of the Saints in Scripture; witness, *Gen.* 32. 24. *Neh.* 1. 4. *Dan.* 9. 3. *Mark.* 1. 35. And reason it self perswades, seeing that each of you have secret sins, secret wants, and secret affairs with God, which require private converse between God and your Souls.

I do not resolve, that this Duty is indispensable twice a day, but I assert, that the neglect of it, when opportunity may be gotten, argues a prophane spirit, and the conscionable practice

ctice thereof is a great argument of sincerity: And in short, he that loves not, uses not secret prayer, yea and meditation, and self-examination, shall never be rewarded openly. Footsteps also of the use thereof, in the Morning are, *Psal.* 5.3. And in the evening, *Psal.* 141.2.

2. An Houshold Rent also daily must be paid; I mean a sacrifice in and with your Family; for it is not enough you pray for them, but you must pray with them: So *Josh.* 24.15. *I and my house will serve the Lord.* For the clearing in some measure, and setling this family Worship, too much neglected in the Husbandmans house, let these Propositions be laid down: 2. In your Families.

1. God is not only to be worshipped on the Lords day, but *every day.* This is not only typified, but proved, *Exod.* 29.38. *Two Lambs of the first year, day by day continually.* Wherein, though the Offering was ceremonial, yet the time was moral, there being as much reason for the Christians offering every day, as for the Jews. And as works of necessity have room in Gods day, so prayers and duties of necessity may command room in our dayes, especially seeing we have daily wants, sins, and mercies, and cannot tell what a day may bring forth. A Discourse about Family Duties.

2. God is not only to be worshipped alone in a family, but *joyntly and together.* For every Christian family should be a little *Church*, like that, *Rom.* 16.5. Now it's not enough, that the members

members of the Church worſhip God alone, but it ought to be done together. The ſame reaſon holds in a family; namely, for mutual Edification, that the ſtronger may help the weaker, and that all may worſhip without fail. It is alſo much for the Honour of God, that many joyn in his ſervice. And the very tenour of that pattern of prayer, *Mat.*6.11. runs plural, *Our Father*, which art in Heaven. And proves beſide, that daily prayer ought to be uſed by divers together, Give *us this day* our daily bread.

3. The fitteſt time for family Worſhip is, *Morning and Evening*. This time of worſhiping in general, the light of Nature it ſelf dictates. The morning and evening being ſuch ſignal periods of time, as do in their own Nature intimate to man religious duty then to be done. *Prayer* being the *Key* to unlock the *Bleſſings* of the *Day*, and to lock up the *Dangers* of the *Night*; for alas we walk upon barrels of Gunpowder in the *Day*, our ſnares are ſo many; and we lie in the ſhadow of death at *Night*, our dangers are ſo great.

Alſo at thoſe times, we have moſt opportunity for ſuch work, and therefore when the Lord orders Parents to teach their Children, *Deut.*6.6. he times it thus, *When you lie down, and when you riſe up*. And the Scripture alſo makes it manifeſt, *Exod.*29.39. Alſo *Num.*28. 4. *The one Lamb ſhalt thou offer in the Morning, and the other Lamb at Evening*. And thus the

the *Tribes*, *Acts*. 26. 7. *are ſaid to ſerve God inſtantly night and day*, that is evening and morning. By which things ſoberly conſidered, together with the practice of Gods people, as a Commentary thereupon, you may evidently ſee, that to worſhip God in your families morning and evening is the will of God; it is your duty, nay, it is your priviledge.

And now to return to the Husbandman: This being his Duty, no excuſe can clear him, no plea can excuſe him from paying this chief rent to the moſt High. His inability and ignorance in prayer cannot help him; for one ſin can be no excuſe for another. Beſides, there are *Helps* for the weak, till ſtrength come. And above all, the Holy Ghoſt is a very preſent Help to all that ask him; and a ſence of ſin and danger will ſoon untie your tongues, and make you, if not eloquent, yet effectual in your prayers.

Want of time, or abundance of buſineſs, can be no excuſe; for a man muſt have time to eat, and ſleep and pray, whatever buſineſs ſtay. If any thing fall out, that will not let you ſtay to eat, in that caſe perhaps you may omit your prayer; provided you pray as well as feed the heartier next time, and are truly ſorry for your diſappointment. And you muſt believe, or elſe you have not a faith to ſave you, that God can and will make you amends for all the time is ſpent about your ſouls; ſee *Mat*. 22. 25. and tremble for your neglects.

The

The backwardness of your relations and families will be no excuse. For *Abraham* did, and every Child of *Abraham* must, *command their Children and their Houshold, and they shall keep the way of the Lord*, Gen. 18. 19. lest God observing you can command, and keep them to their work, but cannot command them to prayer, see through your hypocrisie, and pour out that dreadful curse upon you, [from which the Lord bless the poor Husbandmans house!] *Jer.* 10. 25. *Pour out thy fury upon the Heathen, and upon the families that call not on thy Name.* Set immediately therefore on your duty, with sorrow for your former neglects, and a setled resolution for the time to come, and be assured that God will meet and bless you as he hath promised, and what you take in hand shall prosper. Our work on earth is done best, when our work in Heaven is done first. The Philosopher could say, he had rather neglect his means, than his mind, and his farm, than his soul. And remember good *Job*, though his charge and business was far greater than yours, yet *Job.* 1. 5. was constant in his religious duties; *Thus did Job continually.*

Aristippus ap. Platon. de tranq. animæ.

3. On the Sabbath.

3. And then for the Sabbath. Remember it before it comes, to pant after it, and prepare for it. Dismiss your business a little sooner, the day before, and discharge the very thoughts thereof till the Sabath be past. Let not the love of one sin enter with you into that holy ground, but wash your hands in innocency,

cency, and so compass the Altars of God.

And bless the Lord, good Husbandman, with all thy soul, That God hath given thee so merciful a release from the labours of thy body, and withall blest thee with a harvest day for thy soul. And in thankfulness to God, in love to Jesus Christ, and in care of thy poor soul, rise up betime, and work hard for eternal life. Let no business of the world be done that day, which might have been done before, or may be done after without plain prejudice. Command thy family from vain straggling, or foolish sports, and let them spend that day in Gods house, and in thy own. Examine them of the state of their souls, of their proficiency that day, and seriously catechize the younger sort in the Principles of Religion. Be resolute against worldly discourse with your Neighbours, and with a Christian dexterity carry the stream thereof the other way. Lose not a minute of that precious time, make it as long a day as any of the rest, and when it is done, long for another Sabbath.

And now you have the Rules, see you be ruled by them. It may be your ease to slight them, but it will be your safety to observe them. O that you would fall to practise, else I lose my labour, and you lose your comforts. O that Parents would tell these to their Children, and instill them as you do the Rules of your Husbandry. As breaking Rules turn'd the first Husbandman out of Paradise, so keeping Rules would bring you into Paradise again. I beseech

you remember, that we preach not to be *applauded*, but to be *obeyed*; and the hearing of these things, without doing of them, will make you compleatly miserable. And therefore review them, study them, practise them.

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§. 10. SECT. X.

The Conclusion.

AND now we are at shore, and nothing remains save *matter of Practice*. God forbid these things should be written or read in vain. We can but reach the ear or eye. He that hath his Pulpit in Heaven, can reach the heart. The real profit and comfort of the poor Husbandman I design. O disappoint not me, deceive not your selves, mock not God. These truths will help either to *mend* or *end* you.

Let the *Lawfulness* of this Calling satisfie you. Though it be painful, yet it's lawful, and see you use it lawfully. The Law is good, and so is Husbandry, if a man use it lawfully. God hath made it *lawful*, do not by your abuse make it *sinful*.

Let the *Excellencies* of it refresh you; you have your Difficulties, and you have your Dignities, and God hath set the one against the other. A Christian Husbandman is better than a Pagan King. Bless the Lord therefore, that though thy life be full of pains, yet thy lines

lines are fallen in pleasant places. Think in the midst of thy sweat and toil, It's better to be a Plough-man in the field, than a Beggar at the door. I might have been begging at the door; Alas, I might have been frying faggots in Hell.

Let the *Inconveniencies* in your Calling humble you. If it were not for these, Pride would creep into the Plough mans house. If you should have your will, God would not have his will, and therefore sit down content. It is better be kept sweet in the *brine of tribulation*, than rot in the *honey of prosperity*; you must have some thorns laid in your bed, lest you should sleep too sweetly here, and forget your Heaven.

Let the *Temptations* you hear of in your Calling arm you. Put on your spiritual armour, wind up your spiritual watch: for the first Husbandman that ever was, fell by temptation, and the second too, and you must stand by watchfulness. If you go out without your *weapons*, you will come in without your *garments*. 1 *Pet.* 5. 8. *Be sober, be vigilant, for your adversary the Devil goes about roaring, seeking whom he may devour:* The greatest part of men live, as if there were no Devil to tempt at all: gird about you the sword of the Spirit, which is the Word of God, so shall you not be *led into temptation, but delivered from evil.*

Let the *Lessons* you have heard exercise you; You'l make the best of every thing, do so in this. That's a good Chymick that can

extract Gold out of Sand: but that's a good Husbandman that can get Heaven out of earth. Thou hast had a wicked habit to suck poyson out of flowers, O get a gracious habit to suck honey out of weeds: speak no more of the difficulty or impossibility thereof; if you were hired with Gold for every Cœlestial thought, you would study for more of them: you have fed too long upon the shell, feast now upon the kernel. A good hearing, when you come home at night, and say, Wife I have learned one lesson from my Ground, Cattel, *&c.* this day.

And then practise the *Graces* for your Calling. *Seek first the Kingdom of God*; else you will be the Worlds drudge here, that's sad, and the Devils drudge in hell, that's worse: you'l be poor here, and poor for ever; you will *take* pains now, and *suffer* pains hereafter: Yea, *your very plowing will be sin*, *Prov.* 21.4. What an hell is this to be working all day, and yet sinning all day? Shine therefore in the Graces of your Calling. Brown bread and the Grace of God are good fare, Rags and Christs Righteousness are good Clothing, a straw bed, and a good Conscience are good Lodging.

Let the *Abuses* in your Calling warn you to beware them. *Adam* had your Calling in its prime, but he abused it, and lost it: and if abuses crept into the *Garden*, they will walk into the *Field* much more. Watch then before, lest you

you wail after; if you will not watch on earth, you will wail in hell.

Let the foresaid *Ends* of your Calling act you. At the beginning of every year, of every week, of every day, level your ends afresh, as you have been directed: So will you please God the more, and profit your selves never the less: then every Charre you do, will be a work for God; and though you fail in your subordinate ends, yet you'l never fail in your supreme end. You have a mean Calling, you had need of Noble aims; a Celestial end ennobles a Terrene employment.

Let the *Rules* rule you, and let these truths live and die with you. Let me say to you as that great *Law-giver* did, *Deut.* 32.46,47. *Set your hearts unto all the words which I testifie among you this day, which ye shall command your Children to observe to do; for it is not a vain thing for you, because it is your life, and through this thing ye shall prolong your dayes in the land.* When *Lycurgus* had compiled some excellent Laws for his Common-wealth, he binds all his Citizens in an Oath, that they should exactly observe them until his return; whereupon he willingly went into perpetual Exile, that they by vertue of their Oath might for ever be obliged to their observation. Will you, my Candid Hearers, and you the Readers also of these things, enter into a Covenant, and firm resolution,

lution, faithfully to perform these practic
Directions laid before you; so should I th
more chearfully submit to an Exile for ter
of life, so that we might meet in that bett
Paradise, whence we shall be driven out n
more, and *where the weary* Husbandmen *are*
Rest.

FINIS.